CANADIAN JEWISH REVIEW

VOL. VII. No. 45 TORONTO, ONT., SEPTEMBER 3, 1926—ELLUL 24, 5686 TEN CENTS THE COPY $3.00 THE YEAR

ROSH HASHONAH NUMBER

A Happy New Year

5687 - 1926

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A TOLERANT NEWSPAPER

THE TORONTO STAR is first a newspaper. Its chief concern is its readers' interests. Not only is the news of its home city and country completely and faithfully recorded, but its lines of communication extend, also, to the capital city of every nation in the world. News of world events is gathered and presented with accuracy and high journalistic skill. It is clean and informative

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The Star extends its best wishes for a Happy New Year

[illegible] Jewish Review

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

Vol. VII. TORONTO, SEPTEMBER 3, 1926 No. 45

Editorials

"LESHONO TOVO"

RABBI F. M. ISSERMAN

At this season of the year when the Jewish world is approaching its traditional religious revival, there always become vocal the iconoclasts, the critics of religion and the professional muck-rakers, who point out the materialistic features which become patent in synagogal organization. Their arrows are aimed at synagogue bills, synagogue dues, synagogue payments and all the other elements which make possible the existence of institutions. These critics frequently move from a criticism of the technique of synagogue administration to a criticism of the festivals themselves. All must admit that there is room for improvement in the business methods of our synagogue. There are faults and errors in the administrative machinery. Many deplore the exploitation of the religious sentiments, the frenzied renting of halls, the advertisements of cantors with mushroom reputations, the barter of tickets of admission. But these trappings, objectionable as some are, ought not to conceal from us the supreme beauty of this season, the sweetness of its appeal, the poetry of its message.

The summer is drawing to a close. The sun is soon to withdraw to bring its life-giving power to our neighbours in the southern part of the world. The colour and charm of nature bubbling over with life will vanish before the rough breath of cold north wind. And man who has played, who has responded to the animation around him, who has revelled in the out-of-doors, must return to the tasks and to the service which he has temporarily laid aside. The communal vacation is over. How appropriate and fitting that at its end there is in Jewish life this age-old religious reconsecration that before we tackle the problems of our community, we commune with God; we glimpse the cosmic plan; we are reminded of the Jewish record of service; we walk with psalmists and prophets; and then with clearer vision, softer hearts and more generous spirits, weave the threads of communal activity in nobler patterns.

We, in Canada, shall need during the year all the heroism and perseverance that religion can inspire. Pressing problems confront us: there stand the need of our brethren in Poland and our pledge to help them. I am not interested in the politics of the J.D.C. and the Zionist organization, nor in the malice which acts as an abyss between their leaders. I know only that fellow-Jews are starving. I have seen with my own eyes the poverty of Europe, and have wept over the pain and suffering of my fellow-man, but none have suffered as the Jews of Poland. They bear the burdens not only of Poland, but also of a harassed and tormented minority. To their assistance we must come.

(CONTINUED ON PAGE 129)

THE THREE PHASES OF ROSH HASHONAH

THOUGHTS OF A LAYMAN

The lay observer of Jewish life must find it puzzling to account for the strange hold which the celebration of Rosh Hashonah appears to have on all classes of Jews. It is beyond dispute that the Jewish religion, like other religions in occidental lands, is constantly losing ground as a force in life. The causes for people's estrangement from religion are well known—materialism, ignorance, intellectualism. Yet somehow when the season of Rosh Hashonah comes around, we find Jews who are the rest of the year outside the pale of the synagogue, flocking to attend services in houses of worship. Even men who cannot because of intellectual convictions subscribe to theological tenets feel a strange longing to get closer to their people and share for the nonce their mood of religious exaltation. Is it a sin that religion still holds sway over people's minds and hearts, as the professional theologians would say? When religion cannot draw more than a bare "minyan" to the largest orthodox synagogues on the sabbath it would be living in a fool's paradise to speak of the continuing strength of religion. Rather must it be recognized that the Rosh Hashonah situation is something quite unique, apart from its religious significance. Indeed the designation of "Rosh Hashonah Jews," as contradistinguished from the ordinary religious Jews, has already become a common phrase among observers of Jewish affairs. One might even go so far as to venture the coinage of the term "Rosh Hashonahism" as aptly describing the reaction of the large body of irreligious Jews towards the Rosh Hashonah stimulant.

II

Upon analyzing the content of the Rosh Hashonah concept we find that it is composed of three elements which persist as separate entities, each exerting a distinct influence on people particularly susceptible to its appeal. We have (a) the chronological or secular element; (b) the religious or superstitious element, and (c) the emotional or contemplative element.

To people with bookkeepers' minds the termination of one period of time bearing a certain serial number, and the beginning of a new period successively numbered, is an event of paramount importance. To them life has meaning and is intelligible only in as far as it lends itself to mathematical arrangement. A person's kinetic and intellectual activity is measured not in units indicating its value, but in units of time. To the rationalist it is obvious that that the time-unit is entirely irrelevant to the purpose of measuring the significance

(CONTINUED ON PAGE 129)

Palm and Olive Oils —nothing else—give nature's green color to Palmolive Soap.

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Often you meet a woman with vivid beauty that exerts an irresistible charm. It doesn't depend upon regularity of features, or the color of eyes and hair. A smooth, fresh, flawless skin—a complexion glowing with the radiance of health and free from imperfections—this is the secret of alluring attraction.

Cleopatra had it, and her name will always be the symbol of all-conquering beauty. She perfected this beauty, and kept it in this perfection in a simple, natural way which history has handed down for modern women.

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By thorough, gentle, daily cleansing which kept the texture of her skin firm, fine-grained and smooth. Dirt, oil and perspiration were never allowed to collect, to enlarge and irritate the tiny skin pores. The lavish use of cosmetics practiced by all ancient women did her no harm, because every day she carefully washed them away.

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Your daily cleansing is best done at night, so your complexion may be revived and refreshed during sleep. The remains of rouge and powder, the accumulations of dirt and natural skin oil, the traces of cold cream should always be removed.

So, just before retiring, wash your face in the smooth, mild Palmolive lather. Massage it gently into the skin. Rinse thoroughly and dry with a soft towel.

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Rosh Hashonah Greetings

From the Premier of the Province of Ontario

On the occasion of the annual commemoration of the Jewish High Holy Days I gladly avail myself of the opportunity to extend an expression of the cordial goodwill of the people of this province to our fellow-citizens of Jewish origin. We all recognize the great contributions the Jewish peoples have made in the past to human progress and civilization, and we earnestly hope that the co-operation of all our people will continue to advance their common interests as patriotic citizens of Canada and of the British Empire.

G. H. FERGUSON.

* * * * *

From the Attorney-General of the Province of Ontario

As a rule among the new-comers to a land may be found vigorous, aggressive and adaptable men and women, who, dissatisfied with the home conditions, have the courage to leave their native land and strike out for better things for themselves and their children, for which they are prepared to risk for the moment much. Among your people without doubt there have been such, and as a Canadian, my hope is that the liberty and opportunity of Canada have given them scope for action with adequate reward for effort.

Canada, with a government patterned on that of Great Britain, knows neither race nor colour in the administration of justice and allows liberty of action, asking however in return full recognition from each citizen of the rights of others and observance of the laws of the land. Privilege and duty go hand in hand. The chance to enjoy carries with it the responsibility not unduly to interfere with the opportunities of others seeking similar happiness. Now, as never before, is the time to emphasize this point, as there are those amongst us who fail to appreciate the basis of true freedom, the right of individual action within the law. If one sets himself as above the law, obeying only when it suits his convenience, or fails to give regard to the rights of others, the first tendencies towards tyranny appear. As a Canadian, I hope our legislation will be so patterned that the Canadian national aspirations may be fostered and developed that those not of our own race and their children may continue to feel as the years go on that Canada is a good country in which to live and labour, and that as true Canadians, they may be able and willing to advance our common interests.

To each of your readers may I extend best wishes for a happy New Year? Believe me,

Yours sincerely,
W. F. NICKLE.

* * * * *

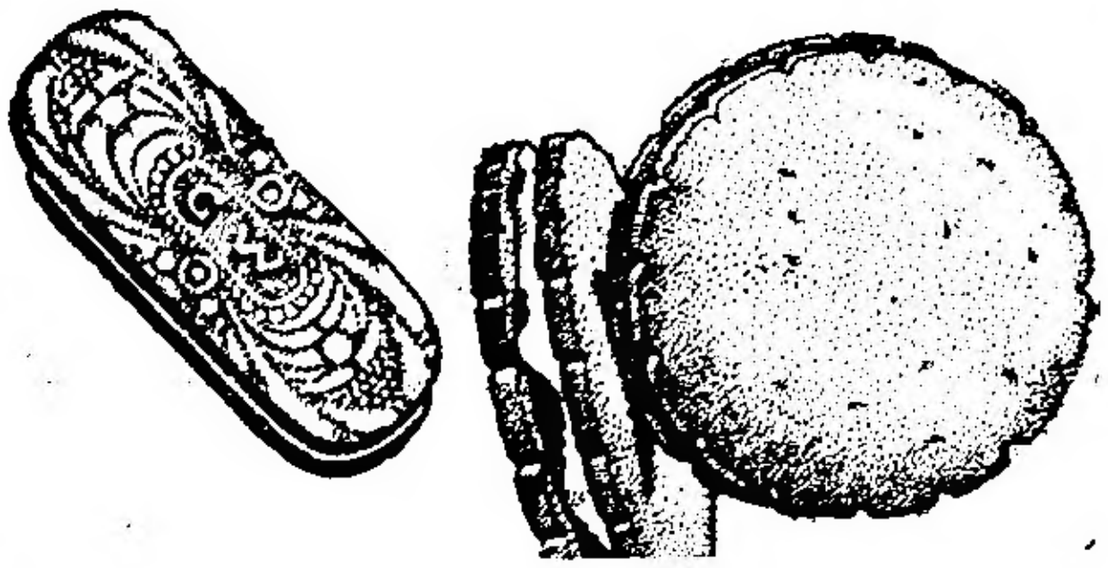
From the Provincial Secretary of the Province of Ontario

Let me express my pleasure in extending to all readers of THE CANADIAN JEWISH REVIEW, on the occasion of these solemn religious festivals, every good wish, together with my cordial hope that the dawning New Year may bring to them all prosperity, health and happiness.

With such noble traditions as those belonging to your ancient race with a history of indomitable courage and tenacity of purpose through centuries of persecution and discouragement, emerging with a remarkable record of success in every vocation, with high attainment in science, art, politics, finance and commerce, and with an ever-enlarging horizon, I would urge upon them all their high duty to maintain the best standards of Canadian citizenship. For one hundred and fifty years your people have been residents of Canada, during the past ninety years of which they have been entitled to sit in Canadian parliament, but the fact should never be lost sight of that in the enjoyment of equal rights and full citizenship beneath the British flag, enjoying as Canadians the priceless blessings of just laws, impartially administered, full freedom of thought and conduct within those laws, these privileges involve in return an equally heavy responsibility with all other Canadians to conduct themselves as exemplary citizens, to guard jealously their reputations as true Canadians and to strive ever for the highest standards of thought and action in public and in private.

I would urge upon our Jewish compatriots that they fittingly remember their civic responsibilities and the obligations that go with the enjoyment of full citizenship, and that this remembrance and high resolve should constitute in their minds a part of the solemn celebration next month of these two great festivals.

Yours sincerely, L. GOLDIE.



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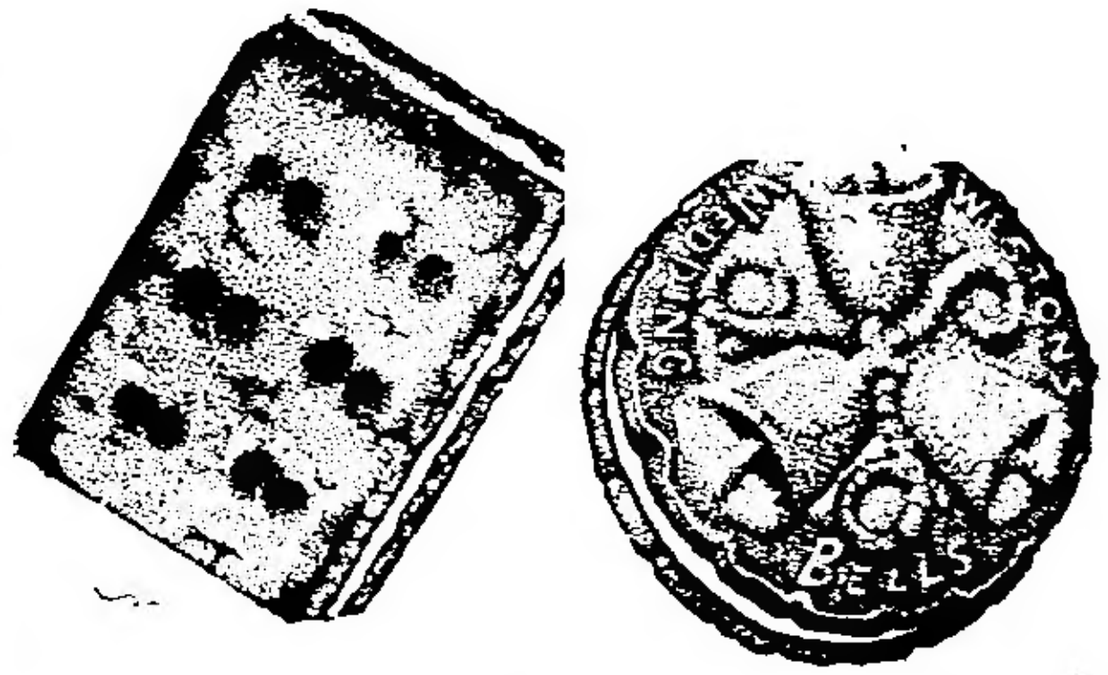

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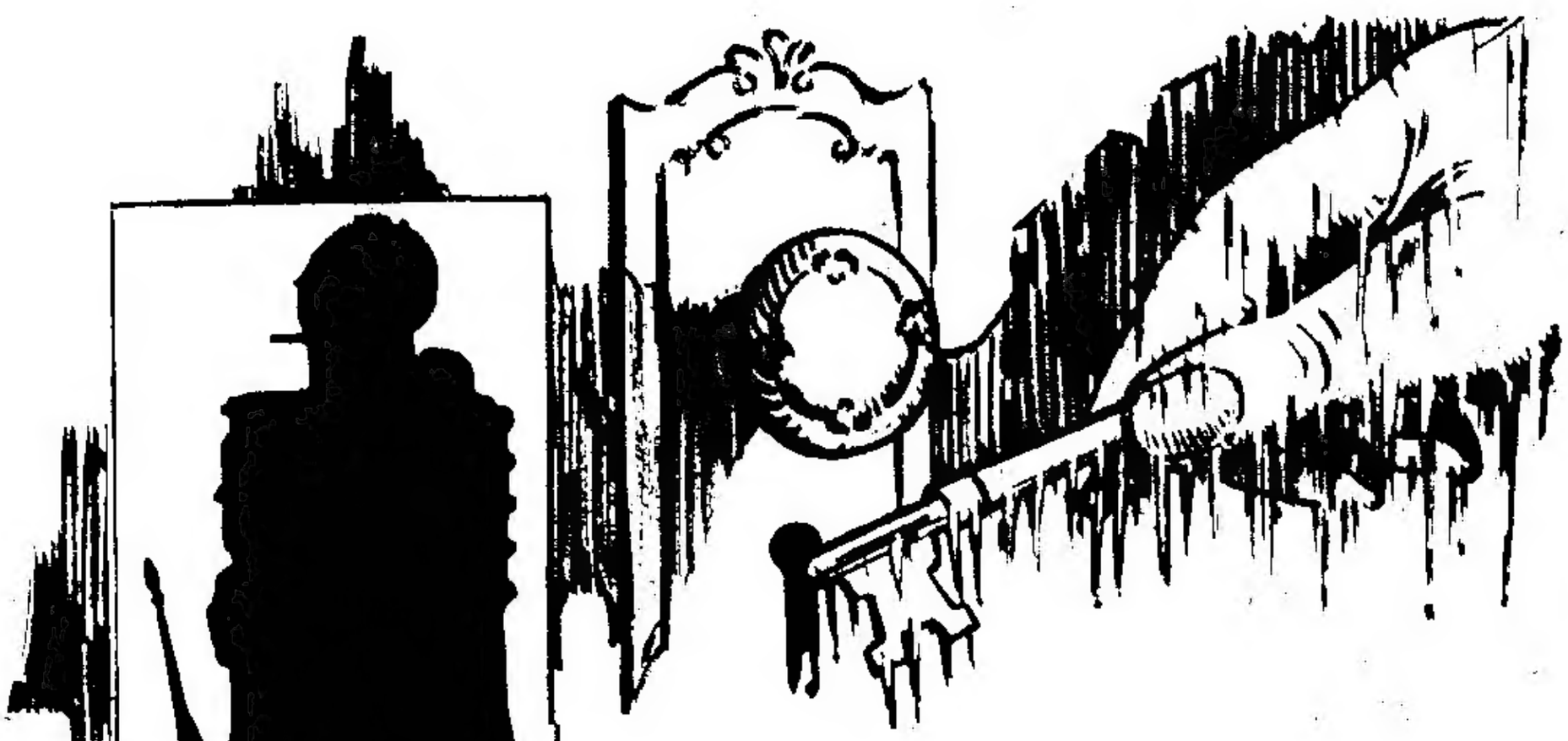

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From the Provincial Treasurer of the Province of Ontario

I am very glad indeed to have this opportunity to extend hearty greetings to your readers and more particularly to the Jewish community of Toronto, on the occasion of the celebration of the Jewish New Year and Day of Atonement, 5687.

It is my sincere wish that the Jewish citizens in the coming year may enjoy the religious freedom which they are able to carry on under the British flag. Your ancient race has always provided leaders in the various walks of life, particularly in music and art, and I trust that in this great land of ours, the heritage of Israel may continue to have a real part in the foundations of our civilization.

W. H. PRICE.

* * * * *

FROM THE MINISTER OF PUBLIC HIGHWAYS, PROVINCE of Ontario

To all Loyal British Canadian Jews:

I esteem it a privilege to again have the opportunity of expressing a word of encouragement and thanksgiving to the many Jewish people of Toronto and Ontario.

These days are mile-stones in life and invite careful self-examination, call for a retrospect of all acts and doings of the past year on the part of the thoughtful and should be a time when solemn resolve accompanied by strong determination become a beckoning hand to a field of right living and greater accomplishment.

That you are a distinctive people no one will question; that you have suffered much and accomplished much, none will deny. That you have during the past centuries been a peculiar people in many ways, living separate and apart, fulfilling prophecy, is a matter of history. That you have been a great influence upon the world and civilization, even your enemies admit.

Through the ages your leaders have left indelible imprints on the advance of civilization, and to no other people does the world to-day owe so great a debt.

Recently the passing of that thinker and writer, Israel Zangwill, calls to the world's attention the fact that men may be bigger than a creed, whose influence may reach far beyond the confines of the country in which they may be citizens. The world is poorer because of the call—is richer because of the life.

I sincerely hope that all worthy ambitions of the Jewish people, which have for their objectives world betterment, may be nearer realization at the end of the coming year than at the beginning, and that peace and goodwill may be realized in all our hearts.

Yours sincerely,

G. S. HENRY.

* * * * *

From the Mayor, Toronto, Ontario

It is with pleasure that I address a New Year's message to our Jewish fellow citizens. My wish is that the New Year may be for them, individually and collectively, one exceeding in prosperity and happiness any year of the past, and that as year succeeds year, they may contribute more and more to the strength and progress of Toronto and of Canada.

Yours truly,

THOMAS FOSTER.

CANADIAN JEWISH REVIEW

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F. F. Cohen, Editor G. W. Cohen, Manager
Rabbi Ferdinand M. Isserman, Contributing Editor

SEPTEMBER 3, 1926 VOLUME VII, NUMBER 45

every friday

And a very, very happy New Year to you all!

* * *

A subscriber writes: "With regard to an editorial in the REVIEW wherein is mentioned the fact that 'the immigrant Jew walking along the street in his golf knickers does not look genuine,' I quite agree. Not only does he fool himself but he also makes himself look ridiculous for trying to imitate his Goyishe neighbour. And what about the bride who is given away by her father?' Think of the many mothers whose hearts have been broken because their modern daughters insisted that they be 'given away by the fathers.' We all know that the Jewish mother looks forward to the glorious day when she will lead her daughter to the 'hupa' and now she is denied this magnificent anticipation and joy! Oh, why should we turn everything that is Jewish into everything that is Goyish? Isn't one custom as nice as the other?"

Yes, one custom may be as "nice" as another, even nicer, but Jews here are a minority group and there is a law in sociology that the minority imitates the majority. June and summer time have become the time for weddings and the Jewish girls follow the other girls around them in setting their weddings at this time. In the same way they take on the marriage customs of the Gentiles. Even in homes where parents and bride and groom are what they call "very Jewish," the weddings songs are "O Promise Me," "Because," "Until," and so on. Professor Adolf Muhlmann, director of the Muhlmann School of Opera in Chicago, told Rabbi Felix Mendelssohn that these sentimental songs "have no musical value, the words fit the music badly and the language does not fit the solemn ceremony of marriage." The rabbi suggests that Jews have a rich culture of their own and do not have to imitate the marriage customs of non-Jews. He says there is an old Hebrew wedding song, "Mi Addir," and another is Professor A. Z. Idelsohn's musical composition for the sixth and seventh verses of "Song of Songs" beginning "Set me as a seal upon thy heart." It is true that no collection of songs suitable for weddings has been made but this is not the reason why Jewish girls select "I Love You Truly."

There are other things to object to about Jewish weddings besides the giving away of the bride by the father. Generations of Jews have attributed seriousness and sacred character to marriage and most young people still do, at least in theory. Why then do they make of the ceremony a performance which Rabbi I. L. Bril, of the English section of the *Daily Jewish News* of New York, calls "jazz marriages"? The *Jewish Ledger* of New Orleans once called upon ministers to refuse to officiate at weddings which were more like shows than religious ceremonies. It scored the tendency to make weddings ostentatious celebrations, vulgar, cheap and degrading travesties too often altogether out of proportion in expense and lavishness to the station and financial circumstances of bride or groom. The writer called upon Jews, especially the parents, to arrange for more simplicity, beauty and sanctity in their children's marriages.

Certainly in the matter of wedding dress there is no good reason why the Jewish girl must imitate to the extreme of bad taste, when the Gentile girls are proving so irritating to the ministers of their faiths. A Catholic bishop, for instance, recently issued a pastoral because "modesty and decency are not sufficiently respected even at weddings." He admonished priests from admitting to the sacrament of marriage a girl not modestly clad and said that they should keep out of the church bridesmaids, lady friends and relatives not so dressed.

As to the heart of the emotional Jewish mother being broken by a daughter who insists on being given in marriage by the father, the "heart" of the Jewish mother is "broken" very easily and not always by the things which might be expected to be heart-breakers. For example, who ever heard of a Jewish mother's heart being broken because, on the eve of marriage, her daughter knew nothing about running a house or building a home? Recently Mrs. L. S. Blatner, field secretary of the New York State Federation of Sisterhoods, made the statement that the Jewish mother prepares her daughter for a wedding, but not for marriage. She said that Jewish brides start into new homes with very little qualification or skill. The profession of home-making and parenthood seem to be about the only professions for which previous training does not seem necessary. Girls who learn to be teachers, milliners or stenographers or even idle society dolls are allowed to prepare for the wedding and trust to luck about the marriage. Many a home is marred by an incompetent or by a butterfly woman at the head of it who sneers at the art of home-making and hankers after pretentious careers or activities of less true value. The Jewish home extolled by writers and orators was the home of the past where the mother's chief interest was her family. The modern Jewish home is becoming a place where the family changes its clothes. The revival of the home can come only through women regarding home-making a profession at least as exalted as any other. Problems of this sort might better engage the attention of the Jewish mother at the time of her daughter's wedding rather than the question of who gives the bride away!—f. f. c.

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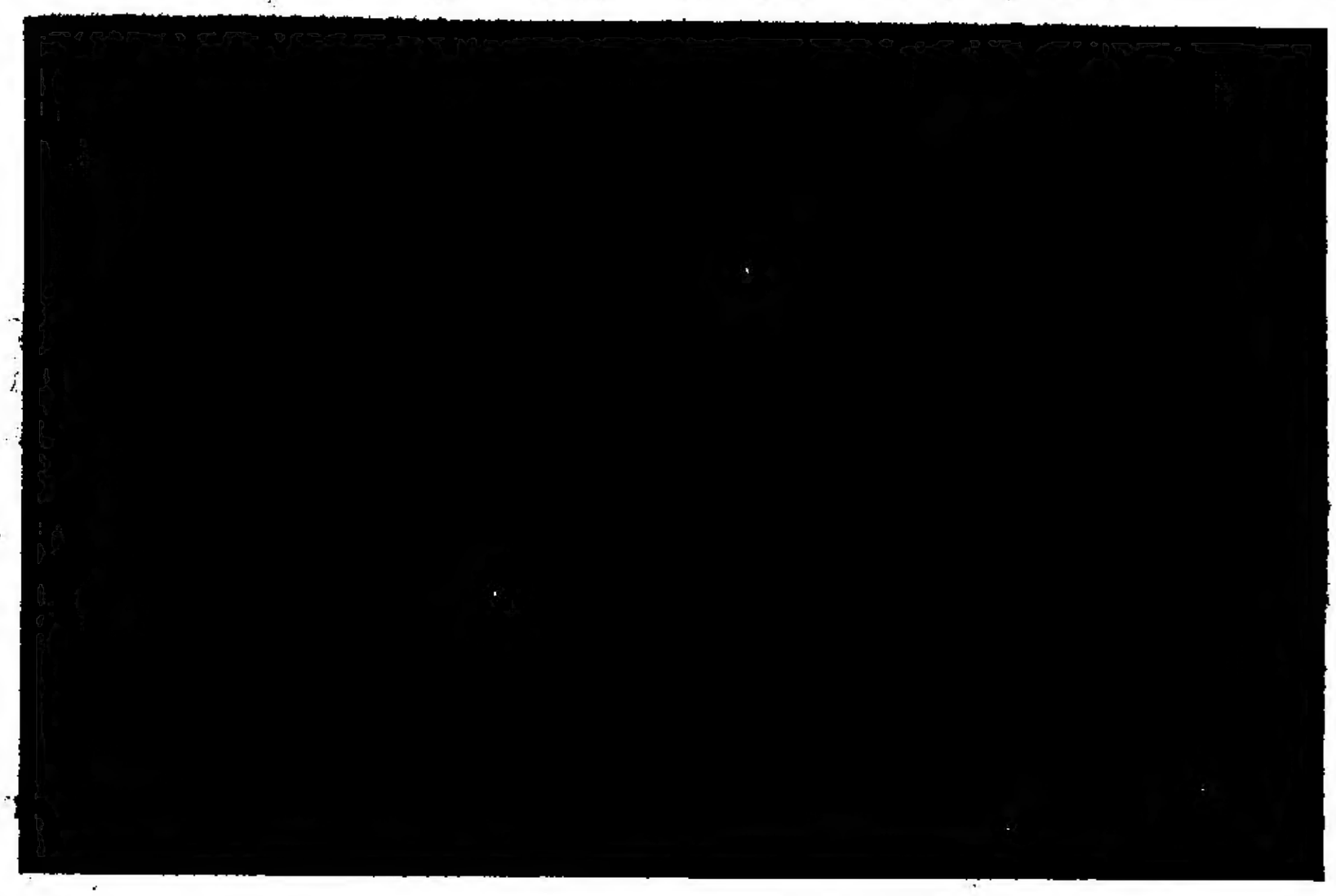
"CRAFTSMEN IN KEEPING THINGS NEW"



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Review of Jewish Year 5686

By Harry Schneiderman

Editor, the American Jewish Year Book

In this extensive article, the editor of the Jewish Year Book reviews Jewish life and events in all its major and minor phases throughout the world. Mr. Schneiderman's review is the most authoritative and complete review of the Jewish year published, regardless of language.—The Editor.

Introduction

Since the close of the World War, each year, except 5686 just passed, has been for us Jews similar in kind if not in degree to that which preceded it. The War had left in its wake, for multitudes, hardships too grievous to describe, and had, in addition, let loose a tempest of hatred and cruelty, a disproportionate share of which smote the Jews in many lands, disorganizing their community life and tearing away from under their very feet the, in many cases, already feeble foundations of their economic existence; in one country, Russia, even their religious beliefs and practices were, along with those of other sects, derided, ridiculed and burlesqued, and there the very preservation of the traditions of their faith has been and is now in jeopardy.

And just at the time when these dire misfortunes befell, a country which had for generations justifiably prided itself upon being a haven for the oppressed and which had already welcomed almost two millions of their brethren, practically closed its doors. About half the Jews of the world found themselves in a condition of great wretchedness and profound misery which would have been accompanied also by despair had it not been for two facts of such miraculous coincidence that they cannot but be regarded as emanating from the "Divinity which shapes our ends."

On the one hand, the hundreds of thousands of Jews who had come to the United States during the preceding seventy years, most of them penniless refugees, had grown into a large and comparatively wealthy Jewish community, able and also willing to help their brethren out of the Slough of Despond. On the other hand, due to the fortunes of war, a great government found itself so situated as to be able to promise to do everything in its power to facilitate the establishment in Palestine, from whose soil the Jewish people had been exiled for almost two millenia, of a national home for the Jewish people. Were it not for these two factors—the help of the Jewish community of the United States, and the hope which resides in the prospect of the existence of a corner of the earth which would be a national home—what might not have become of the Jews of Russia, of Poland, of Roumania, of Austria and of Hungary?

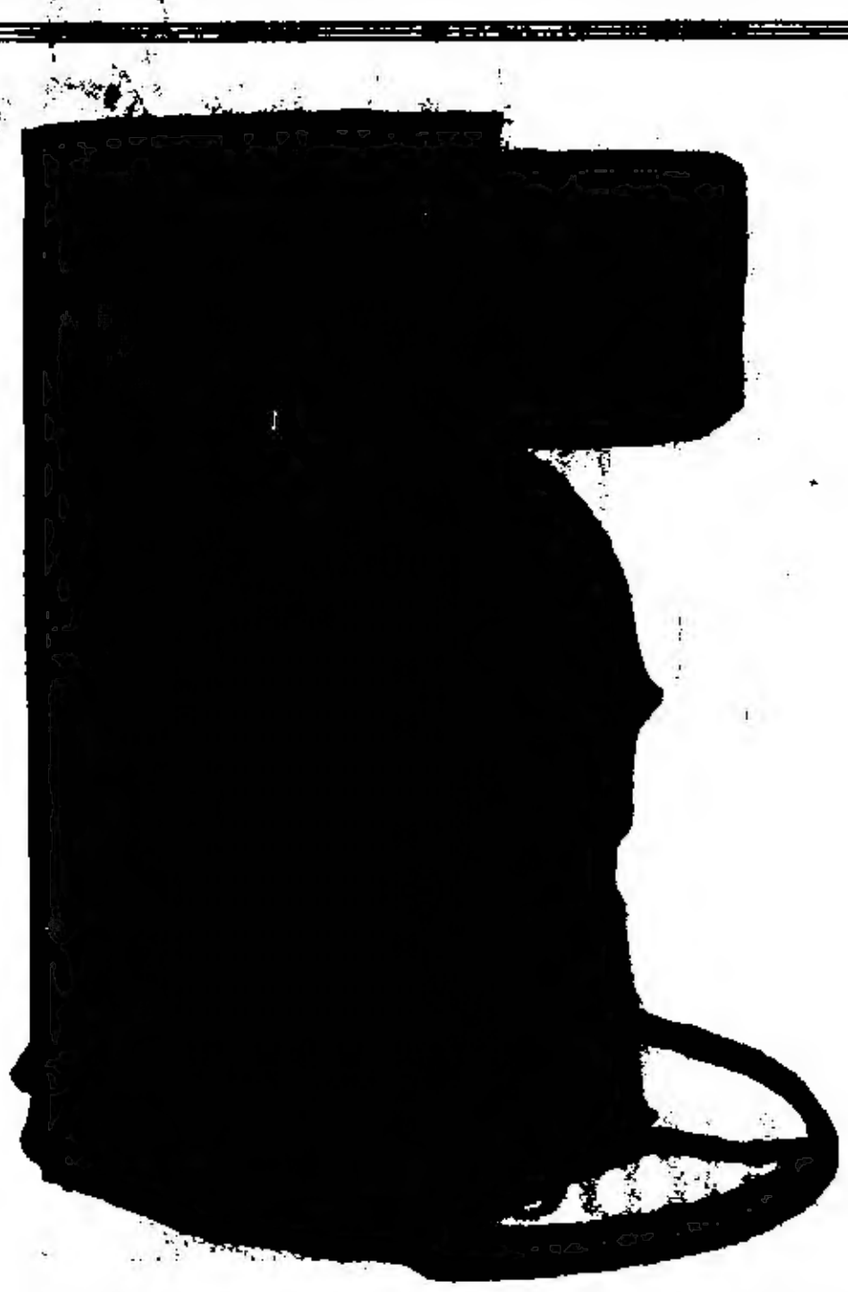
But all those who have watched the events of the past eight years with attention and study must have come to the realization, with the present writer, that the Jewish year 5685, just closed, has differed essentially from its seven predecessors, that it had witnessed the beginning of a turn of the tide of misery and suffering which had all but submerged half of the Jews of the world, although there remain some "low" countries from which it will take a longer time for the tide to recede. The careful observer of the events of the past year could not have failed to note (1) a hopeful trend in the Baltic Republics and in Greece, (2) what is very likely to prove a permanent improvement in the political status of the Jews of Poland, (3) the beginning of better times, economically at least, for a large portion of the Jews of Russia, and (4) a more earnest and more purposeful attitude toward the rehabilitation of Palestine on the part of both the British Government and the Jewish people.

I. The United States

In communal affairs, the outstanding events of the past year in the United States were the renewal of interest in the conditions of Jews abroad, and in the intensification of the existing interest in the rehabilitation of Palestine. The revived interest in the fate of Jews abroad became dynamic at a conference held in Philadelphia on September 12-13, 1925, at which representative Jews expressed their sense of obligation toward their brethren by agreeing to launch and support a campaign for fifteen million dollars for relief work during the next three years.

Toward the end of November, the Zionist organization of America held a conference in Baltimore, at which the collection of five million

Continued on page 11



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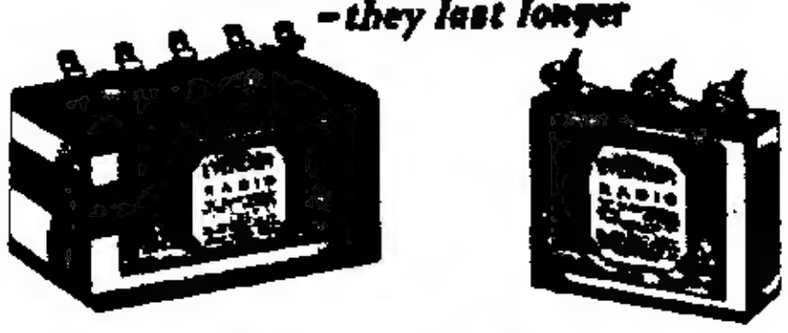

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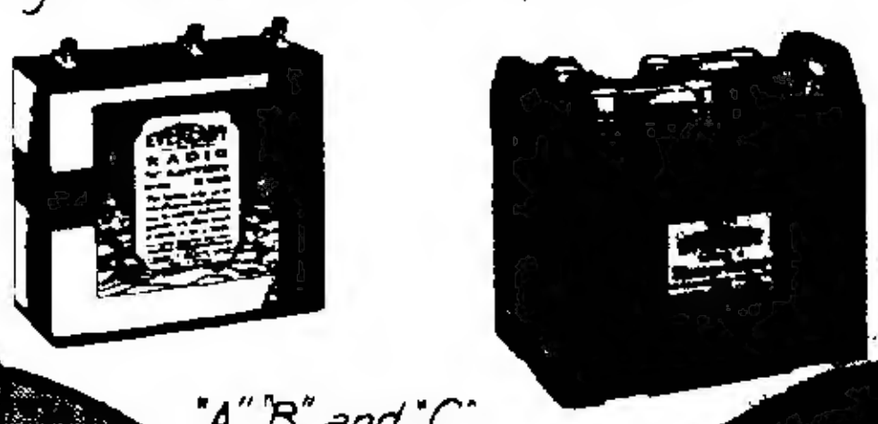

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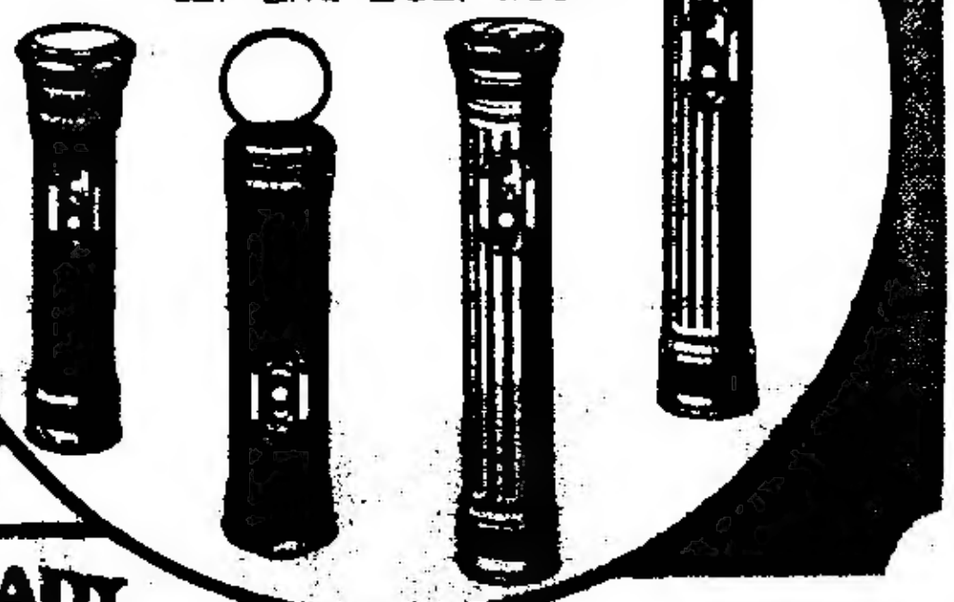

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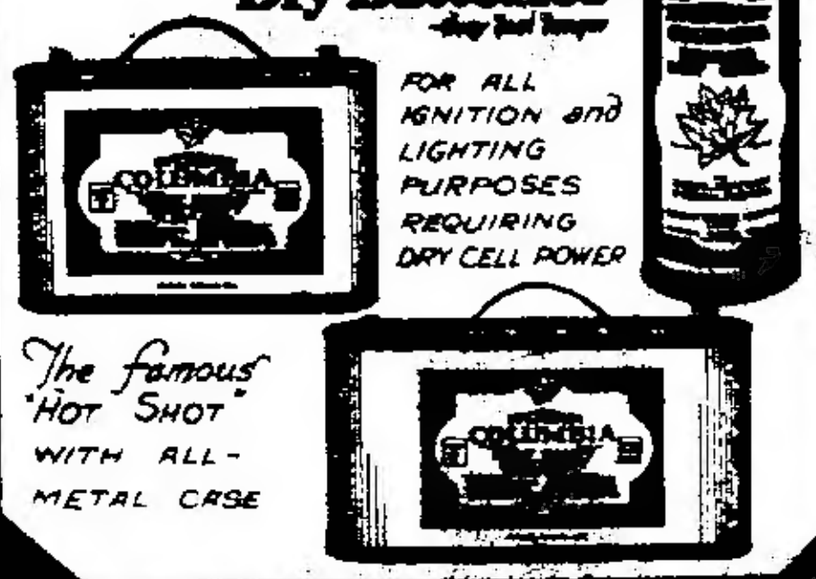

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Continued from page 9

dollars was determined upon, to care for the needs of the various American agencies engaged in constructive work in Palestine which had heretofore followed the practice of making individual appeals, to wit, the Keren Hayesod (Foundation Fund), the Jewish National Fund, the Hadassah, the Hebrew University Fund, the Mizrachi (the orthodox wing of the Zionist movement) and the Junior Hadassah. That the two drives; the United Jewish Campaign and the United Palestine Appeal—should, in some quarters, have been regarded as competitive instead of parallel movements was inevitable, and much bitterness resulted. On the other hand, in many communities, Zionists and non-Zionists joined forces and prosecuted joint drives. Both campaigns were gratifying successful, and, according to the latest reports the sums sought have been oversubscribed.

Other important events within the Jewish community were the organization, in November, of a Council on American Jewish Student Affairs; the formation in May, by the Union of American Hebrew Congregations, the United Synagogue of America, the Union of Orthodox Jewish Congregations, and the rabbinical organizations affiliated with them, of the Synagogue Council of America, "to speak and act unitedly in furthering such religious interests as all their constituent national organizations share in common"; the founding, May, 1926, under the auspices of the Zionist Organization of America, of the Association for Jewish Culture and Education "to foster in American Jewish life an appreciation of Jewish cultural values, to create a better understanding of Jewish traditions and aspirations, to promote an active interest in the rebuilding of Palestine, to spread a knowledge of the Hebrew language and literature and to develop a positive attitude towards all creative effort, for the renaissance of the Jewish culture and ideals"; the celebration of the one hundredth anniversary of the congregation Bnai Jeshurun of New York; the opening of a new playhouse for the Yiddish Art Theatre in New York; the successful campaign for a building fund of $5,000,000 for a Jewish college—the Yeshivah College of America, where young men desirous of doing so may obtain an academic education in a Jewish environment; and the silver jubilee of the Jewish *Morning Journal*, the only Yiddish morning newspaper in the United States.

In addition, the Federations for Jewish charity all over the country raised their budgets, aggregating over $16,000,000. Judged by these facts it would be quite safe to assume that, aside from special donations and bequests, the Jewish public of the United States laid upon itself a voluntary tax aggregating upwards of $50,000,000 during the past year.

The Jewish community was honoured during the past year by the arrival of a number of distinguished visitors from abroad. These included Chaim Nachman Bialik, Hebrew poet; Dr. Solomon Ehrmann, director of the Palestine Bureau of the Agudath Israel; Rabbi Moses M. Epstein, dean of the Yeshivah Keneseth Israel at Hebron, Palestine; Dr. William Filderman, president of the Union of Roumanian Jews; Dr. Jacob Klatzkin, author and editor, Berlin; Vladimir Jabotinsky, Russian littérateur and Zionist leader; Rabbi Ezekiel Lipschitz, president of the Union of Rabbis of Poland; Leonard Merrick, English novelist; Anita Mueller-Cohen, Austrian feminist leader; Sir Matthew Nathan, former Governor of Queensland, Australia; Maxa Nordau, talented daughter of the late Max Nordau; Baron Henry de Rothschild, surgeon and philanthropist, Paris; Boris Schatz, head of the Bezalel School of Arts and Crafts, Jerusalem; and David Yellin, the vice-mayor of Jerusalem.

Death deprived the community of a number of its distinguished members, including: Rose Brenner, president for many years of the Council of Jewish Women, New York City; Sigmund S. Hecht, Rabbi Emeritus, Los Angeles; Philip Klein, rabbi and leader of orthodox Jewry, New York City; Kaufman Kohler, author and formerly president, Hebrew Union College, New York City; Ephraim Lederer, lawyer and communal leader, Philadelphia; David Leventritt, former judge of the Supreme Court of the State of New York, New York City; Meyer London, socialist leader and former member of Congress, New York City; Julius M. Meyer, Federal judge, New York City; Ignatius Mueller, rabbi, Louisville; Max Pam, lawyer, civic and communal worker, Chicago; Sol Rosenbloom, manufacturer, philanthropist and communal leader, Pittsburgh; Colonel Moses Schoenberg, civic and communal worker, St. Louis; Oscar S. Straus, diplomatist and historian, New York City.

Coming now to a consideration of general events outside of the community which have interested the Jews of the United States,

Continued on page 13

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we note that during the past year the movements for bringing about the reading of the Bible in the public schools and for excusing pupils for a certain period or periods to enable them to secure religious instruction outside of the school, continue, although with slackened intensity. As to the first question, the Lutheran Missouri Synod of Northern California and Nevada declared that "the State has no right to teach religion in any way whatever or even to do anything that smacks of religion as does the study of the Bible in the public schools," and the General Assembly of Virginia rejected a bill calling for the reading of the Bible after a Baptist clergyman of Richmond delivered an eloquent and cogent argument against the proposal. Nor was much headway made by the proponents of "blue" Sunday legislation.

Similarly there was a considerable let-up in overt evidences of anti-alien feeling, and the Ku Klux Klan, largely due to internal dissension and a falling off of public interest, is believed to have suffered a huge loss in membership. Much attention was given to the alien registration and deportation proposals and protests against both measures were voiced in many quarters. It is likely that the registration scheme will be abandoned at least for a time; the deportation measure has been considerably modified in the direction of greater liberality, although, in the form in which it passed the House, it still retained many objectionable features.

In spite of the direct suggestion of President Coolidge in his annual message, last December, that the immigration law should be so modified as to make possible the early union of families some of whose members are already here, the Congress appeared loath to take any action, the immigration restrictionists, who have the upper hand just now, being fearful lest a little liberalization may lead to more. In December, at a convention in New York of the Allied Patriotic Societies, the absurd suggestion was made that all foreign language newspapers be compelled by law to print in both English and the language of the paper articles on the constitution and government of the United States to be supplied by the government.

As antidotes to these poisonous attacks we had the famous dinner arranged by the Committee on Goodwill between Jews and Christians of the Federal Council of Churches, on February 23, 1926, at which Judge Charles Evans Hughes, presided; the declaration of Judge Augustus N. Hand, of the United States District Court, against alien-baiting and that "the greatest criticism of the spirit of the hour is the prevalence of race prejudice"; and the telling plea, "Let us cast off our hatreds," of President Coolidge in his address before the American Legion at Omaha, Neb., on October 6, 1925.

In general, it may be said that the Jews of America were, comparatively, so free from harassment from without that they were able to give almost undivided attention to their community problems.

II. Western Lands

It will not take very long to cast a comprehensive glance at the outstanding happenings of Jewish interest in "western" or more progressive lands, other than the United States.

England, too, has its anti-alien psychology and the present government strongly favours continuing the drastic restrictions in force. So persistent were the charges against the Home Office of discrimination against Jews that Sir William Joynson-Hicks, the Home Secretary, issued a challenge to members of the House of Commons "to give one single instance in which there has been any anti-Jewish bias shown by Home Office officials."

The British community has evinced intense interest in the re-Judaization of the Maranos of Portugal, who had for over four hundred years secretly observed Judaism, although there was no lack of interest in the work of European relief and in Palestine reconstruction.

In the Union of South Africa there was much laughter aroused by the organization of a so-called "League of Gentiles," the avowed aim of which was to transfer the anti-Jewish boycott from Poland to the British Dominions.

An event which cannot be passed over, even though it was more or less strictly personal, was the elevation of Rufus Isaacs, formerly Lord Chief Justice and Viceroy of India, to a marquis, only one step removed from a duke.

Of France there is little to be said more than to call attention to the fact that the naturalization of aliens has been made much easier, and that a great many Jews who have come to France since the war are becoming French citizens.

Continued on page 15

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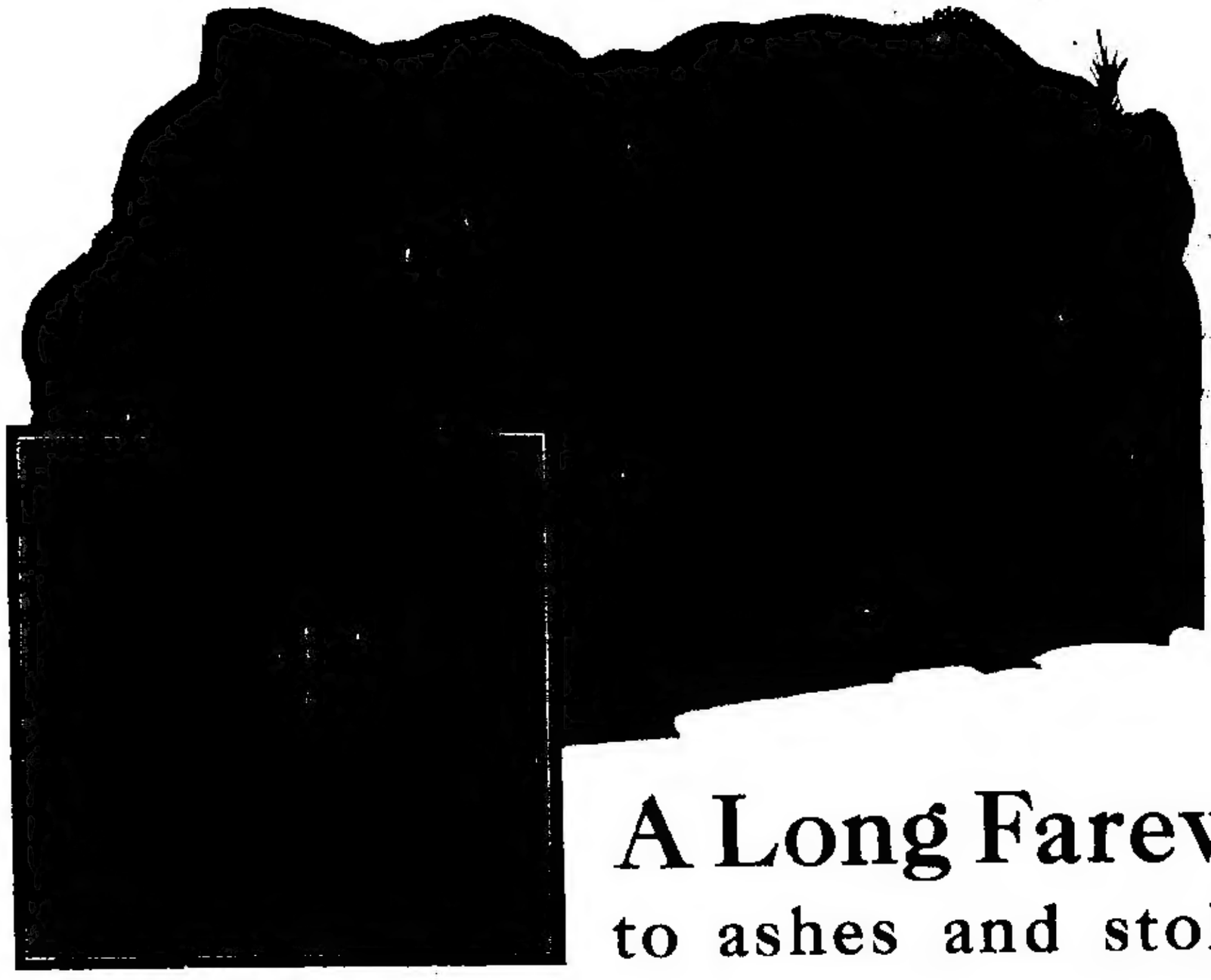

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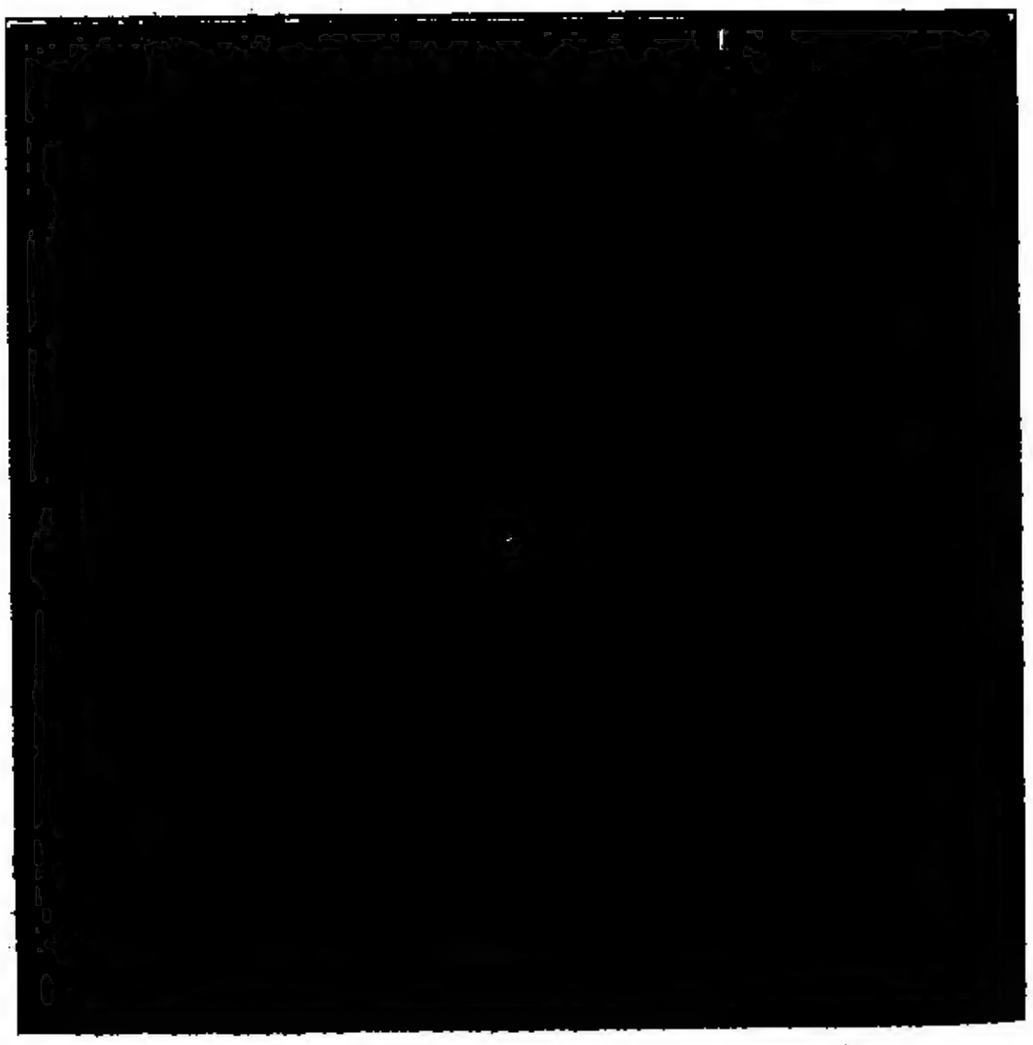

Radiant Gas Fire in Toronto Home

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There is a great deal to be said about Germany, however. That it has not yet recovered from the war any more spiritually than economically is shown by such events as the desecration of the synagogue at Karlsruhe and the Jewish cemeteries at Erfurt and at Kallies in Pomerania, the outcropping of a "ritual" murder accusation in Breslau, the strike of the students at the Technical College of Hanover against Prof. Theodof Lessing because he made some slurring remarks about leaders in the monarchist movement, but really because he is a Jew. Then there is the really pitiable situation of the Russian refugees in Germany. Their difficult plight, due largely to restrictions against aliens, was called to the attention of the International Labour Office of the League of Nations. There has also been noted an alarming increase in the number of suicides, due to business failures and economic distress generally.

And yet there was considerable cultural activity in Germany during the past year. Two Jewish encyclopaedias are in preparation, as is also a German-Jewish translation of the Bible.

An interesting event was the meeting held in Berlin in May in which protest was raised against Jewish artists in the cabarets and theatres who act in caricature plays ridiculing Jewish life, and thus help to spread anti-Semitism. Several Jewish cabaret directors and actors who were present promised to reform in this respect.

The only other "western" country which must have a place in this review is Norway, because a movement was initiated there only a few months ago to prohibit *Shehitah*, the Jewish method of slaughtering animals for food. The effort did not succeed due to the protests of Jewish organizations in England, France and the United States, and the defense of the Jewish method by the famous Arctic explorer, Nansen.

III. South European Countries

A year ago the Jews of Salonica were in a sad plight. For centuries they had been free to observe the Jewish Sabbath, following their occupations on Sunday. But in 1924 a Sunday closing law was enacted which placed them at a disadvantage compared with a new influx of Greek competitors. During the past year General Pangalos, the president of the Republic, agreed to permit the Jews to keep their shops open for three hours on Sunday. This will go a long way to solve this vexing problem.

Most of this section, however, will have to concern itself with Roumania. A great deal of light on the situation of the Jews there was cast by a correspondent of the *New York Times* in Vienna, quoting a trained observer conversant with Roumanian political affairs. The Liberal Party, according to this man, is really a closely-knit clique of big business men who control ninety per cent. of the Roumanian banks. This control enables them to remain in political power, adopt legislation to fortify their interests, and to ruin all their rivals. Though their mismanagement of the country's economic life tends to give Roumania a bad name abroad, the Liberals do not care as long as they enrich themselves. Pointing out that the misrule which enables them to fill their coffers is responsible for the political despotism obtaining in that country, the observer goes on to say:

> In accordance with the time-honoured recipe, the Liberal government tries to compensate or rather to drug the people by policies of extreme chauvinism. The oppression of the non-Roumanian minorities, such as the Magyars, Jews and Transylvanian Germans, chiefly serves as a camouflage for the Liberal regime's economic transactions. The wave of violent anti-Semitism now sweeping Roumania also is artificially nurtured by the government in order to make the people forget their wrongs and shove the blame on the Jews.
>
> Here we have not merely a plausible, but also a reasonable explanation of recent events in Roumania. This explains the bewildering succession of student riots at the universities, the beating-up of Jews on railway trains, the firing on synagogues—all these offences going unpunished. The government throws up its hand and moans: "They are too strong for us! Juries will not convict those charged with anti-Jewish attacks, as these are regarded as the result of excess of patriotic zeal." Conditions have become so outrageous that the Union of Roumanian Jews which has heretofore confined its protests to petitions to the government, last February issued a public protest in which it summarized the situation.
>
> The most amazing miscarriage of justice was the Morarescu case in which a court-martial acquitted Lieut. Morarescu and twenty-one accomplices who confessed to the killing of two hundred Jewish fugitives from Russia who attempted to cross the Dniester River,

Continued on page 17

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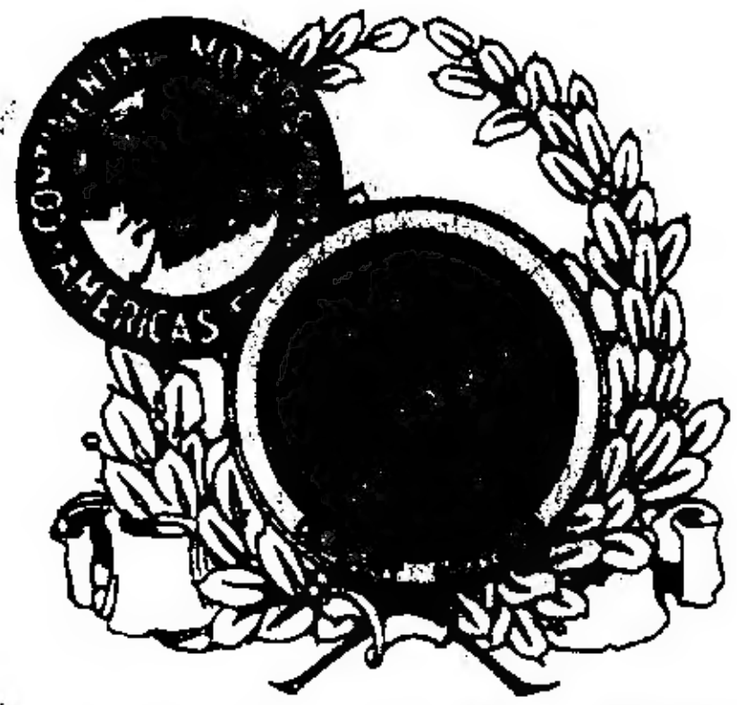

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Review of the Jewish Year 5686

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many of whom came over with his permission after he had taken bribes from them.

Not only does the Government permit the anti-Semites to beat, burn and kill with impunity, it also attempts to harass the Jews by discriminatory legislation. Thus, last March, it introduced a bill providing that licenses to sell alcoholic beverages shall be issued only to Roumanian citizens who can read and write Roumanian and who are in good health. The many loopholes in this act are obvious. In the same month the Senate passed a bill for the exclusion of Jewish students from laboratories in medical courses unless the Jewish communities furnish their proportion of corpses for dissection. Furthermore, the Ministry of Education reinstated Prof. Alexander Cuza, for a generation the fanatical leader of the anti-Semites, in the faculty of the University of Jassy from which he had been expelled by his colleagues a year ago because of his pernicious influence on the youth.

Recently there was a change in government, the Liberal party being superseded by the People's Party, but events since then have shown that not much hope for a brighter outlook can be pinned to this change.

IV. Slavic Countries

The political outlook is much brighter in Poland. When 5686 began, a young Jewish student, Stanislaw Steiger, was on trial charged with having thrown the bomb which had been aimed at President Woijciechowski during a visit to Lemberg in September, 1924. There was really no evidence against Steiger; in fact a Ukrainian who had escaped to Germany confessed to the authorities there that he had thrown the bomb. Nevertheless Steiger was in prison for eleven months, and on trial for nine weeks before he was acquitted.

This fiasco showed the attitude of the government toward the Jews, an attitude prompted by the wish to get rid of them. This was the object of the clandestine *numerus clausus* in the colleges and universities, of the legislation to take over as state monopolies the production of commodities which gave many Jews a livelihood, of the discharge of Jews from factories thus taken over, and of many other oppressive measures. And these things have been going on in spite of the famous Polish-Jewish agreement of June, 1925, in negotiating which, it has transpired, the Jewish deputies listed a total of forty-two major abuses which they desired removed.

The net result of these policies was to create an economic crisis in the country from which the Jews were the greatest sufferers, and which affected the Jewish communities of other countries, and caused many Polish Jews to emigrate to Palestine while cutting off from the Palestine movement the contributions of Polish Jewry.

The political situation was entirely changed with the advent into power of a government chosen under the influence of Marshal Pilsudski who had grown weary of the bungling rule of the various cabinets, and had marched on Warsaw and deposed the government. The present cabinet shows every desire to treat the Jews and other minorities justly and impartially. At the same time, however, the economic situation remains very bad and is likely to remain so for some time to come, as it will require much effort for the present government to repair the damage done by its predecessors.

In the Baltic Republics, Lithuania and Latvia, the political condition of the Jews has improved also, due to changes in government. In Esthonia the Jews have never had any difficulties, thanks largely, we believe, to the fact that they constitute an insignificant numerical part of the population. In Lithuania the change in government has brought the liberal elements into power and the Jews are being given back the cultural and religious autonomy which they possessed before the conservative clerical party came into power three years ago.

V. Russia

According to reports prepared by the Council of Nationalities in the fall of 1925, there then lived in the Union of Socialist Soviet Republics, a total of 2,800,000 Jews; of this number only 980,000 have any steady means of livelihood—850,000 being maintained by members of trade unions, and 130,000 living by farming. Of the remaining 1,820,000, about one-half (905,000) follow the precarious occupation of *kustari* or artisans who do petty manufacturing in their own homes, while the remaining 915,000 are traders and others without any definite occupation. This gives us a clear picture of the economic status of the Jews, and shows what a stupendous task their brethren in America and elsewhere have undertaken in order to help them turn to agriculture, for that, all experts admit, is the only hope

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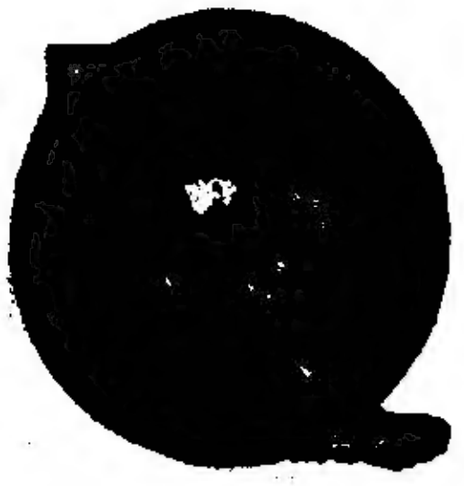

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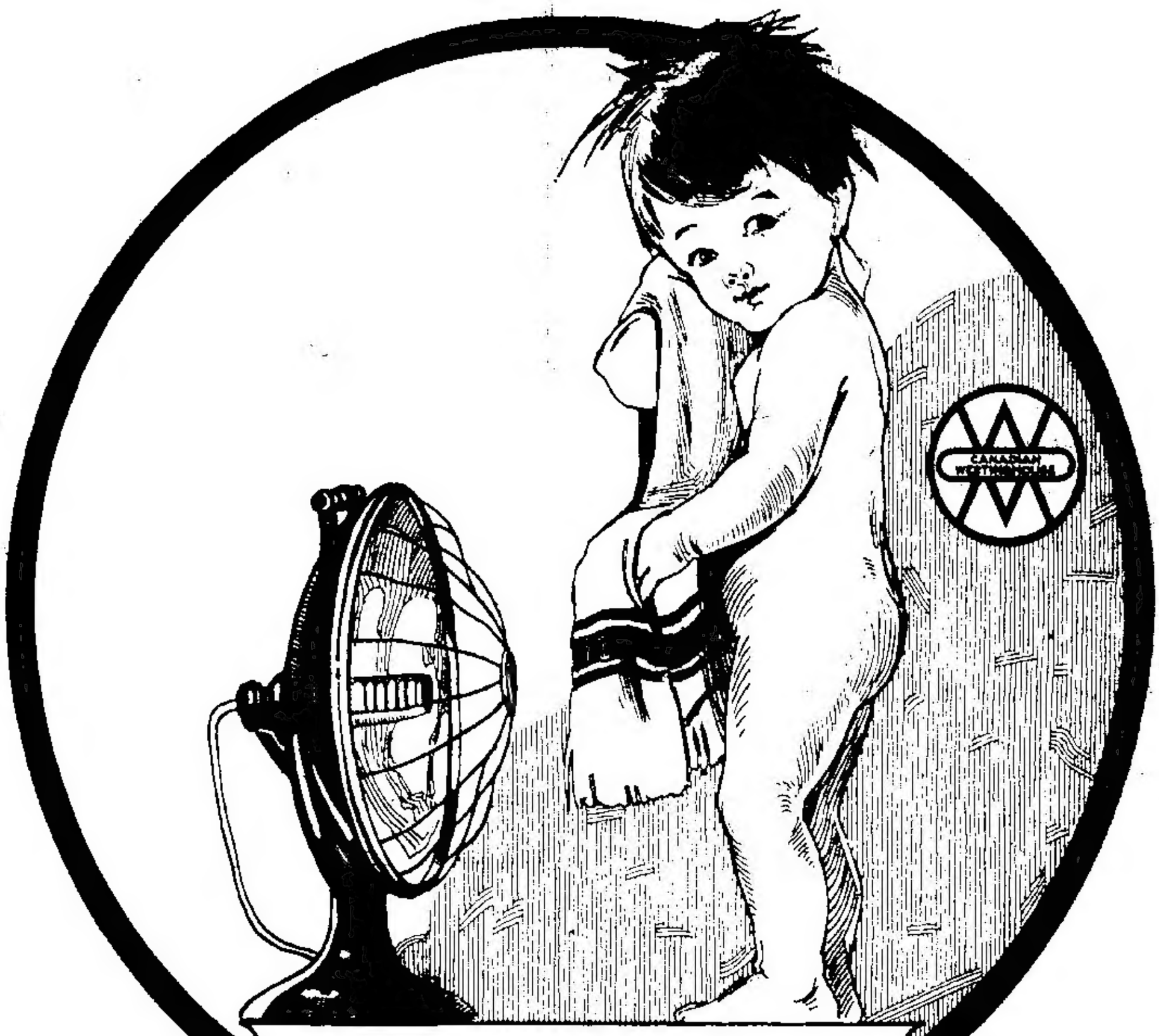

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Review of the Jewish Year 5686

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for the rapid re-adaptation of the Jews to the conditions in the Socialist Republics.

The Soviet Government is not, in the meantime, neglecting other means of helping the Jews out of a condition which, it admits, is the result of the Bolshevik revolution. It is trying to help the *kustari* by permitting them to hire two apprentices; the Ukrainian Government has established special courses for the *kustari*, helps them to obtain raw material, has reduced taxation on small retail traders and has opened technical schools for the Jewish youth. At the same time the Ukrainization of the republic is increasing the difficulties of the Jews, as few of them and only those who have lived in rural sections know the Ukrainian language. The assassination in Paris of the former Ukrainian leader, Petlura, by a Jew, is also likely to make things harder for Jews in the southern republic.

While creditably energetic in its economic policy, especially in the direction of settling Jews on the land, the Soviet government still maintains its anti-religious attitude, and there were, during the year, quite a number of arrests of Jews who maintained illegal Jewish schools; several synagogues were confiscated and turned over to workmen's clubs, or communist headquarters.

Zionism and Zionists are also being persecuted as before, out of solicitude for the Jews of Russia lest they fall into the power of British or Jewish capitalists in Palestine! There is also a strict ban on Hebrew. In April the committee on minorities rejected a peition signed by 10,000 Jewish children, asking that Hebrew be taught to Jewish children in the elementary schools.

The government has consistently adhered to its policy of mercilessly stamping out all outbreaks of anti-Semitism, not so much out of love for the Jews as out of a desire to maintain its prestige at home and abroad. But a great part of the Jewish population remain apathetic to communistic principles. We have no complete statistics, but we know that out of 139,950 Jews in Kiev, only a little over 2,000 (1.4%) are members of the Communist Party.

VI. Palestine

Great strides were made in the work of rebuilding the Jewish national home in Palestine. During his recent visit there, Reuben Brainin, the veteran Hebrew author and journalist, declared that the reality he found surpassed his fondest imaginings and that if the American Jews could know Palestine's possibilities, it would not be necessary to solicit funds. According to a recent computation, $80,000,000 have been invested in Palestine by Jewish organizations and individuals since October, 1917. Further testimony as to Palestine's economic soundness is the fact that the British Government has expressed its willingness to guarantee both principal and interest of a loan of $22,500,000 of the Palestine Government for railway, road and harbor development. The water power concession for the Ruttenberg electrification scheme was formally granted last March, and within a few years electrical energy will be available for domestic and industrial use in Palestine. A modern water supply system is being installed in Jerusalem, work on it having commenced on July 15, 1926. Last December plans were perfected for a network of telephone lines linking up Jerusalem, Jaffa and Haifa, in Palestine, with Alexandria, Port Said, Suez and other cities in Egypt.

Of course Jewish immigration has increased, Palestine now being the chief country of Jewish immigration. During the United States fiscal year ending June 30, 1925, only 10,392 Jews were admitted to the United States, whereas 29,142 entered Palestine in the same period. In 1925 a total of 33,801 Jews were admitted to Palestine, an increase of 161 per cent. over the immigration in 1925 when only 12,956 Jews entered.

The government under the new High Commissioner, Lord Plumer, has shown itself to be fair and just in all its relations with the Jews no less than with the Arabs. There were some difficulties about duties on raw materials and about the enlistment of Jews in the gendarmerie, but these were satisfactorily smoothed out. A new community ordinance has been promulgated which confers autonomy in religious, educational and social matters upon the Jewish community; plans for modernizing the fiscal system are being made; and the government, only a month ago, increased the grant-in-aid to the Jewish school system from £3,679 to over £12,000. The opposition of a small faction among the Arabs persists but is not causing any graver concern. Instances of violent encounters were rare and unimportant.

Continued on page 30

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Rosh Hashonah Greetings

From the Mayor, Outremont, Quebec

I wish to take this opportunity of offering to the Jewish community of Canada my heartiest good wishes on this the occasion of their New Year. JOSEPH BEAUBIEN.

* * * * *

From the Mayor of Westmount, Canada

The essence of our laws, and whether we be Jews or Gentiles, and the foundation of our religions are enshrined in the history of the Jews. Also the Jewish peoples have indelibly made their mark on the civilizations of all the people and parts of the world in which they have made their residence. They have done much to forward the march of civilization in general and their representatives have found places amongst the most honoured citziens of all civilized nations.

Therefore whatever is of interest to the Jewish people must be of interest to all peoples, and I have much pleasure in expressing my confident hope and conviction that your celebration of the New Year and Day of Atonement will be marked with great success.

Yours very truly, P. W. MCLAGAN.

From the Minister of Roads, Province of Quebec

On this occasion, marked with such religious solemnity for our Jewish fellow-citizens of Quebec, I am very glad of the opportunity of extending to them my most sincere wishes for their continued prosperity.

Sincerely yours,
J. L. PERRON

* * * * *

From the Minister of Colonization, Mines and Fisheries, Province of Quebec

To our Jewish fellow-citizens on the occasion of their approaching High Holy Days in celebration of the New Year and the Day of Atonement: Permit me to assure them of the deep interest taken by both my colleagues and myself in everything that concerns each and all of the various elements composing the population of our Province.

Yours very truly,
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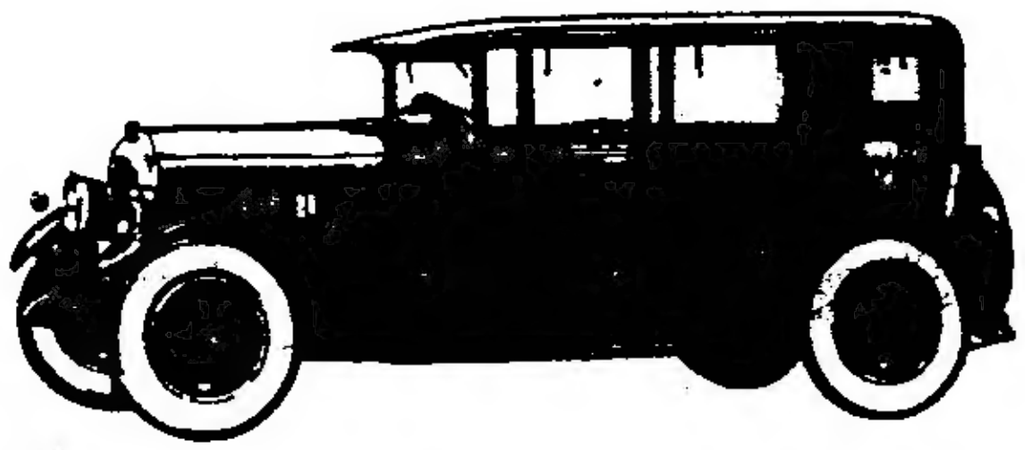

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From **the Minister of Public Works and Labour, Province of Quebec**

On the occasion of the celebration of their New Year and Day of Atonement, September 8, I wish to convey to Jewish citizens of Quebec my best wishes of success and prosperity.

Yours very truly,
A. GALIPEAULT.

* * * * *

MAN, KNOW THYSELF

A Rosh Hashonah Message
By Rabbi Julius Berger, of Montreal

A celebrated English poet of the eighteenth century said:

"Know then thyself; presume not God to scan.
The proper study of mankind is man."

These two poetical lines contain a Jewish thought expressed ages ago by one of our masters of Judaism. Hadrian, a pagan Roman emperor, at one time said to Rabbi Joshua ben Hananiah: "Show me your God." The rabbi said to him: "Meet me to-morrow at high noon in the field and I will show you God." The emperor and the rabbi met on the following day as agreed. The rabbi pointed to the heavens and told the emperor to look up and try to look into the sun. "I can not," cried the emperor. "The bright sunshine dazzles my eyes." "Well," remarked the Jewish sage, "if you can not look into the shining sun, which is but one of God's agencies, how can you expect to see God, the source of all light and the source of all glory?"

Our wise rabbi cautioned man again and again against seeking to pry into the nature of God, the great and mysterious Power and Cause of all existence. They sought to direct man's attention to his own thoughts and actions as we unimstakably do on Rosh Hashonah—a day when we bid farewell to a part of our life.

But what is meant by man?

By men is not meant merely a being that works, eats, drinks and sleeps. If that were all, what would be the difference between man, who is called the crowning glory of creation, and the common animal, which we call the lower form of life?

Maimonides, the Jewish philosopher, draws the distinction between man and the lower animal along purely moral lines. He says man possesses a moral and spiritual element in him which we call conscience. He is conscious of such a nature, and feels the burden of certain moral responsibilities and duties, while the lower animal is not known to possess a spiritual and moral nature.

Man is, so to speak, dual in form. He is partly physical and partly moral. His body, his physical form, subjects him to temptation and wrong. His moral nature draws him to higher and holier aspirations. It leads him to goodness, to moral purity, to benevolence, to duty, to patriotism, to self-control, to self-denial, to prayer, to humility, and to everything true, pure and good.

The conscience is a golden bell set in our hearts to wake us and call us to the higher and holier duties and responsibilities of life.

The great lesson of our New Year, then, is the duty which we owe to ourselves. Let us not presume God to scan. Let us not be led into questions which merely dazzle us and puzzle us. Let us devote our spare hours in life to the proper study of man, to the duties and obligations which we feel to be encumbent upon us as sons of Israel. Let us be true to ourselves. By being true to ourselves we shall be true to God and true to our fellow-men.

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New Year Thoughts, by Rabbi S. Herschorn, of Temple Solomon, 1117 Clarke Street, Montreal

At this season when the year is dwindling away and the new one is dawning, strange and often contradictory sentiments fill the heart of every meditative person. Whilst the past, with its light and dark hours, its soothing or exciting emotions is recollected, the future as a blank sheet, an unsolved riddle is intruding upon our minds. Sorrowful memories, joyful impressions and timid anticipations are woven together in one stirring emotion, both pleasant and fearful at the same time. We flock to our synagogues in masses to soothe our minds in their solemn atmosphere by means of prayer and service. There, from the pulpits, we are reminded of our moral duties and social obligations.

Various ideals are advocated and many problems are dealt with. But at this time we are least concerned with problems of everyday life be they even of national or universal character. We are rather inclined to individual thinking, to reflect upon ourselves as a whole, though it represents only an infinitesimal part of the universe. In this respect our attention is primarily drawn to the fact implied in the word "New Year," that is that we have grown older by one year. Such thoughts are common to everybody.

Human life is not very long and the passing of a year has a great bearing upon our ego. Do we not all by dwelling upon such a problem as this of our age, instinctively and involuntarily mentally check up our physical strength as though wishing to ascertain that life is still surging in our veins and that our body is still an indestructible fortress?

We realize how quickly our allotted time is passing it reminds us that life is just like a thread stretched on the wheels of the loom which turn in opposite directions. By their motion the thread is wrested from one and twisted around the other wheel. Every turn brings the thread nearer to its end. We can neither stop the motion, for it means death, nor can we lengthen the thread of life, for this is beyond our abilities. We would welcome any devices intended to keep the wheels going and to save the thread from being used up. This however is impossible. The end is inevitable. Knowing this, we are inclined to think erroneously that every turn of the wheel is a loss of thread and that every year passed is an irreparable damage. But is this the right conception of life? Was the intention of our Maker to render our life a long chain of losses? From the viewpoint of religion such thinking is not only erroneous but also dangerous. It leads man astray into a wrong conception of existence in general and of man's part in it in particular. Not in vain is the day of "New Year" called the day of trumpeting.

Trumpets were used for the purpose of signalling, especially in times of danger. It denotes a warning to mankind not to place too great a reliance on human sight which can view only a limited horizon. We perceive life only through our senses, and therefore regard it mainly as a source of pleasure; we generally see nothing but our desires and ambitions. Even the most progressive and highly developed mind cannot free itself from its natural inclinations, its inborn selfish desires and cravings.

The pursuit of pleasure could really have been beneficial to us. It is the power which turns the wheel of life. It is our stimulus. It rouses our ability to utilize nature's forces for our comfort. It has brought forward our civilization and has advanced science, but it has gone too far. It has conquered not only nature around us, but also the divine nature within us. Man is no longer governed by his reason

Continued on page 26

• Best New Year Greetings •

David M. Notkin, B.C.L.

ADVOCATE

Suite 403, Power Bldg. Lancaster 6107

Famous Jewesses of Europe

BY MAXA NORDAU

(*Copyright 1926 by Seven Arts Feature Syndicate*)

Maxa Nordau, famous artist and daughter of the late Dr. Max Nordau, who recently visited the United States for an exhibition of her paintings and a lecture tour, here jots down some notes on outstanding Jewesses of Europe. It is not her intention to survey the achievements of Jewish women. She declares that the modern Jewess in Europe has entered into a new era, and proceeds to prove that by citing the examples of several celebrities among her co-religionists.—THE EDITOR.

We women have set a new date from which all things are reckoned. I refer to August 6, 1926. Americans may have been intensely overjoyed when the cables flashed the news that Gertrude Ederle had conquered the English Channel, but they can hardly imagine the effect which this magnificent feat had upon European women. It amounted to the opening of a new epoch. How pleasant it now is to argue with a man about the relative merits of the sexes. There is always the inevitable summation: "Yes, Gertrude Ederle beat the best record made by a man by more than two hours."

Miss Ederle's triumph over the turbulent waters of the Channel is symbolic of the transformation which has gradually been affecting the life of modern woman. Even before we have come to realize it, women have come to be regarded the equals of men in practically every sphere of activity.

This metamorphosis is also evident among Jewish women. The fact of the matter is that the Jewess has always been freer than her non-Jewish neighbour. But though she was free within her group, she was more hampered without. The Jewish woman was subject, even to a greater degree, to the handicaps and restrictions forced upon the Jews throughout the centuries. Whatever celebrity she has achieved was usually the result of great perseverance and outstanding merit. The European Jewess was the one most affected by this condition of affairs.

To-day the Jewess has penetrated literature, athletics, dramatic art and even politics. Their accomplishments are recorded in the annals of history or in the daily news that tells of the temporal achievements of note. The time has passed when individuals who wished to compliment Jewish women naturally referred to one specific notable, Sarah Bernhardt. She adequately represented the genius of Jewish womanhood, but to-day there are a great many women who rank among the foremost in many fields. The tradition of Rosa Luxembourg has not been forgotten. That noble Jewess, who fought for a free Germany, and who had to pay the final penalty, is the inspiration for a great many others of her co-religionists who have entered the arena of politics in order to gain additional privileges for their sex or greater freedom for all the citizens of their country.

Naturally, I am most thoroughly acquainted with the doings of French Jewesses. Of these the greatest is Ida Rubinstein, who is accounted among the French, despite her Polish descent. She has taken the place of Eleanore Duse. Her greatness as an actress has never been questioned by the most stringent critics despite the suspicion that her fame may have been the result of her intimacy with Gabriele d'Annunzio. Mlle. Rubinstein is the most "substantial" acress in Europe today. Her interest in the stage is equalled by her interest in literature. Her literary salon is the talk of the continent. Many a great novel and poem is conceived under the aegis of her roof. Her contributions for the aid of struggling artists have often attracted considerable attention. One interested in tracing her gifts should not be surprised if the great Rubinstein occasionally displays a partiality toward indigent Jewish artists and writers.

One of the notable literary figures of France is Claire Goll, a young woman who has not yet reached thirty. A brilliant novelist and poetess, she has attracted notice even outside of

Continued on page 29

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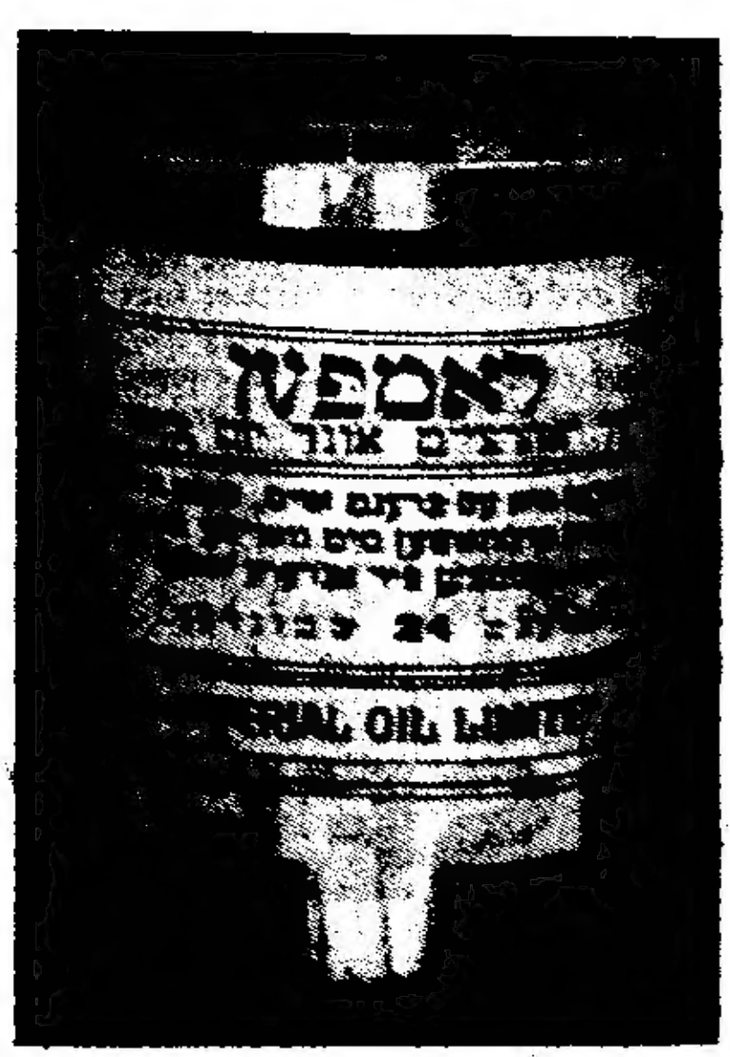

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The Customs Scandal

With the customs investigation still far from finished, the King Government already stands convicted of having co-operated with smugglers, bootleggers, dopesters and thieves, and of having thus been a party to defrauding the National Treasury, strangling legitimate business, debauching officials, high and low, thwarting the administration of justice, and bribing the electorate!

To cite but a few instances—already proven—from its appalling record of malfeasance:

1 Stolen automobiles, smuggled into Canada with the connivance of Customs officials, were sold for a pittance to friends of the King Government, and those found guilty were allowed not only to go unpunished but to continue their nefarious trade.

2 Smuggled liquor selling was engaged in on a large scale by Customs officials whose duty it was to protect the Treasury.

3 Corrupt officials were unpunished and promoted; honest officials were punished and demoted.

4 Prison-made goods are on the prohibited list, yet tons and tons of such goods, produced in prisons where contagious diseases were prevalent among the inmates, were smuggled into Canada for sale to innocent Canadian consumers, with the direct knowledge and co-operation of Government officials.

5 Police officers—members of the incorruptible Royal Canadian Mounted—were withdrawn from the Quebec boundary line at the request of the smuggling ring. Honest traders had asked for increased police protection, but the King Government preferred to grant the request of those who were defrauding the public revenue.

6 Guilty knowledge even in 1923 of the frauds that were being practised has been proven against the King Government beyond the shadow of a doubt. Time and again, in 1924 and 1925, the Commercial Protective Association—an organization of business men—placed before Mr. King irrefutable evidences of it, that they had succeeded in tracing down at their own expense. With his Government hopelessly entangled with Canada's criminal element, Mr. King did not—dared not—take any action to remedy the appalling conditions.

7 A total revenue loss estimated at $35,000,000 per year was the result of the smuggling thus condoned by the King Government.

8 A $54,800 loss was sustained in one case alone when Mr. Cardin, Acting Minister of Customs and Excise, settled for $3,200 with a dishonest importer, who, according to Mr. Cardin's own officials, had cheated the Treasury out of duties amounting to $58,000. This deal was consummated just previous to the last election.

9 Free liquor, from Government warehouses in Montreal, was supplied in generous quantities to members of the King Government and to Government officials in Ottawa, in contravention both of the Federal Law and the Prohibition Law of Ontario.

10 The habit-forming drug traffic is one of the worst curses in the world to-day. Under the protection of the King Government, Montreal became one of the great dope-distributing centres of North America.

11 The peak of this corruption, and of this interference with the Customs collection and the administration of justice, is proven by the evidence to have been reached just prior to the general election of October, 1925, when, at the written request of Liberal candidates, Ministers of the Crown called off the Royal Canadian Mounted Police because they were enforcing the law, kept convicted crooks out of jail, and sanctioned Treasury frauds as a means of securing the return of the King Government to power.

Despite the fact that with Mr. Kennedy supporting them, the Liberals had a majority on the Investigation Committee, that the Chairman, Mr. Mercier, was a Liberal, and the the Prosecuting Counsel, Mr. Calder, was a Liberal candidate in the last election, and despite the further fact that the committee sat almost daily for five months, thus affording Liberal members ample opportunity to uncover malfeasance on the part of previous ministries, not one word of proof, not one breath of suspicion, was brought against the administration of the Customs Department under the Laurier, Borden and Meighen Governments, but only against its administration under Mr. William Lyon MacKenzie King!

Has anything more disgraceful besmirched the pages of Canadian history? Can a proud and honourable nation, whose people fear God and eschew evil, afford to condone such dishonesty, such corruption, on the part of its leaders and public servants?

VOTE CONSERVATIVE

And avoid another election!

Liberal-Conservative Victory Committee, 36 King Street East, Toronto 2

Reminiscing

By MAX H. KERT, of Winnipeg

EDITOR'S NOTE: This is an appreciation of the late Rabbi Herbert J. Samuel, head of Temple Emanu-El, of Montreal, and associate contributing editor of the CANADIAN JEWISH REVIEW. The writer's tribute is to a friend, a teacher and guide. Mr. Kert leaves Winnipeg, September 19, for the Jewish Theological Seminary, the first Canadian-born young man to attend the school.

Once again with the advent of the Holy Days, we pause to reflect upon the past and to consider our ways. For a long summer, forgetful of the past, and the severities of a bleak winter, we bathe in the radiance of a hot summer's sun. But we are rudely awakened from our lethargy by the realization of winter's approach, caused by the warning chill in the air; and we find ourselves in the midst of the holy season, with the Shofar blasts ringing in our ears, calling us to worship and remembrance.

As we stand on the threshold of a New Year, like the moment before death, how easy it is to recall the past, our deeds and our misdeeds, and the work left undone. As the panorama of our life's course passes before our mind's eye, it seems but yesterday that we stood within the same walls, with the same picture before our memory, and we suddenly realize that several characters have been erased from that tableau. In the face of death, a gulf appears and lengthens that stretch of time that seemed but yesterday, into a long dreary waiting for something, someone, we had and loved—so long ago.

The solemn, melodious chant of the Rosh Hashonah liturgy fills our minds for the moment. Out of that sweet mournfulness we distinguish the words that the Cantor is uttering, slowly, surely and incisively. Words that cut into our brain, words that make the soft melody dim and distant; words that paint in vivid colours the tableau we were dreaming of and warningly emphasize the empty spaces, that were filled with moving, working, living figures. Words what we repeat after the Cantor, lowly at first, then louder and more earnestly, as their true significance begins to dawn upon us—"Remember us unto life, Lord, who delightest in life, and inscribe us in the Book of Life, for Thy sake, O God of life."

That prayer for life, so oft repeated, is social rather than personal, and includes our wide circle of friends rather than only our immediate family. We realize this more each year, as our circle is diminished by some of its main supporters. We realize this more each year as we see how frail human life really is and how quickly do people pass away; and how dependent we are on the others, for their society, their praise, their blame. How void our own life is, devoid of friends and relatives, how valueless our acts without others to appreciate them, and more, how useless our work without others to continue it after our departure.

What value life if our work ceases with our death, and death must come "soon or late"? This, then, should be our interpretation of life—work without cessation, which means progress. Life, then, means achievement and death cessation. We know that death is inevitable, and if achievement ceases, failure is the result. Is that then the goal of human endeavour—inevitable failure? What good then our prayer for life? No, the prayer for life is justified, but our interpretation of that prayer, the meaning we attribute to it, must be modified. So that when we utter the prayer, "Lord, remember us unto Life" this is the meaning we should attribute to it.

We are working and endeavouring for the progress of humanity, we pray to Thee that our labours shall not be in vain, that they shall not cease with our passing away. May our cause and deeds inspire a disciple to continue the work, for good, unto eternity. In this way we can really feel that we are living, and despite all, our prayer for life is being answered.

Among the thoughts that are outstanding in our minds at this season, are thoughts that seem to substantiate our new interpretation of this prayer for life. One incident, more significant to Canadian, and especially, Winnipeg Jews, is the death of our late spiritual leader, Rabbi Samuel. I use the word "death" advisably, as shall be seen. For have we not seen a life, filled with work, suddenly cut off by death—the cessation of work, the discontinuance of all his endeavours, save one. Have we not seen that noble structure of communal welfare and service, which he erected, totter and fall before our very eyes for the lack of another builder, save one wall alone, like in the Holy Temple of old, after its destruction, stands as a reminder, a source, and a foundation upon which to build again. But ere his work was completed, he accepted his Master's call, and in the realization of that death, we earnestly cry, "Lord remember us unto Life."

Continued on page 28

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Rosh Hashonah Greetings

Continued from page 22

but by his wishes. Wisdom is the slave of desire. No wonder that we look on the passing days with regret. We are sorry for the joyful opportunities that will not return any more . . .

Our sages declare that just as sheep pass before their shepherd and are inspected in their entirety, so all humans pass before their Maker on the New Year and are observed in their entirety. Herein is set an example which may be followed by us with advantage. Life must be taken in, in its entirety, at a glance. Life is not an occasional occurrence. Past, present and future are only human aspects which are nothing in comparison with eternity. There is some reason in creation, though it is beyond our understanding. Both wheels of the loom which turn the thread off and on are directed with some purpose which cannot be seen on the small thread which separates them. This can only see the light and disappear—it is ussless for it to try to comprehend the whole structure of the loom. The same is also applicable to our life.

The pursuit of comfort which man is endowed with, is not an act of volition as we usually imagine it. It is only one of Nature's forces designed to keep the wheels of life revolving. It follows us from birth to the grave and it assumes various forms suitable to age and environment. The desire of the child is not the same as that of the youth, and the desire of the latter varies from that of the adult, but they all emanate from one source and work in one direction. With the growth of the man into senility, the desires gradually lessen and he loses interest in many pleasures which were formerly his greatest aim. Nature has discharged him from his duties, and calmly and patiently he counts the days of his life until he is drawn into the abyss of eternity.

The day of New Year has an immense hold upon our spirit. It lifts us above the feelings and thoughts that cling to earth. Its appeal to the human soul transcends the regret for the passing year, this regret being only a product of our senses, and consequently one of life's manifestations. This day, which is also the day of God's majesty, bids us acknowledge how insignificant are our reasoning faculties in comparison with the great mystery of existence. Can we still venture to claim that life is a chain of losses? Instead of questioning let us rather join our spirits with the Omniscient, and our minds will be tranquil, our hearts will overflow with love and hope. Let us declare with the words of the psalm:

"How great is Thy work, O Lord."

* * * * *

From Mrs. Martin Wolfe, President Council of Jewish Women, Montreal

I am glad to have this opportunity of wishing the Jews of Montreal a very happy New Year. May the coming year be one of peace and prosperity, of health and happiness to you all.

To my fellow-members of the Council my special message is: May it be a year in which our endeavours for the benefit of our brethren may be blessed with success, and may we all be enabled to do our share in raising Judaism to its rightful place as "a system of life based upon truth and respect, upon love and honesty, the greatest message of human history and the only guarantee for a Jewish future." This is the ideal we must hold before us in 5687.

IRENE R. WOLFE (Mrs. Martin Wolfe)
President, Council of Jewish Women of Montreal

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THE OLD CRY IS ANSWERED

By **M. H. Weinstein, Executive Director, Y.M.H.A., the Community Centre**

When I was a boy I used to visit the synagogues to listen to the speakers who occasionally occupied their pulpits. The story was always the same. It made no real difference whether the pulpit was occupied by the local rabbi, or whether a visitor held it, the basic part of the story was always a sad tale of neglect of the Jewish youth, and the alarming decay of the old traditional Judaism. "The synagogues are empty," they stormed, "and it is the fault of the parents. The youth are not brought into the synagogues. They are not brought up in the paths of righteousness that once their parents knew. What is to be the end of all this?"

The cry was not for naught. The tales of non-observance and of violations of so-called Jewish laws and traditions were most flagrant. The cry, however, was in vain. There was no need putting salt on an open wound. There was no need to point the accusing finger when these facts were already known; when parents were constantly at odds with their children over observance and synagogue attendance. It was no use. Children would not be forced into the synagogues and began to harbour a secret grudge against the religion that attempted to enslave them.

Meanwhile the outlook became darker, and the only ray of hope seemed to be the fact that our European brethren still clung tenaciously to the old standards.

American Jewish leaders felt that somewhere there must be a solution, but that solution was not easily found. Some synagogues made all sorts of ceremonial concessions to the young folks, deeming it far wiser to get them into a Jewish atmosphere even though it was not living up to the extreme letter of the law of tradition. Even this did not help.

The synagogues are for the most part empty. It is only on the High Holy Days that they become filled up. And even on the High Holy Days only one-third of our population is really accommodated, in spite of the fact that every hall and movie theatre and back room is pressed into service.

A recent census of the Jewish children in the public schools showed 13,000. The combined enrollment of children in the United Talmud Torahs and the Jewish schools is 2,400, only twenty percent! No, the picture has not improved. In fact it has become worse. The hope cherished by some of our leaders that the European Jews would carry on the traditions has long since evaporated. They are less observent than we are. And the hope of a traditional Judaism in Palestine seems also to be melting into thin air.

No, the synagogue has lost its mass patronage. There was a time when the synagogue was the Jewish communal institution. All elements of their culture the Jews related to their conception of God. Their laws, their customs, their ethics, their history and even their language and land were not theirs, owned and shared by the group, but were determined for them by God. Their culture they conceived as of cosmic significance, some day to be adopted by the whole world. Collectively they were God's chosen people. Individually they stood in intimate relation to Him, and were responsible to him for every action, whether ethical or ceremonial. If they studied it was for the sake of heaven. If they performed a good deed it was a commandment. For such a group the only means of expression was prayer. The synagogue being the house of prayer, it became the communal centre.

It is not so to-day. The study of the problem of religion has told

Continued on page 31

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Reminiscing

Continued from page 25

For thirteen years he worked for us, extending his sphere of influence from his own congregation to that of the whole of Canada. Outstanding in his work were his strivings for communal betterment; better relations between Jew and Gentile; and interesting the Jewish youth in their own religion.

In his endeavours for bettering the social welfare of the community, he assumed a personal obligation to make in this city a model community. His aim was higher than that. He endeavoured to create a perfect harmony and a true unity among the Jews of Canada.

In his efforts to establish better relations between Jew and Gentile, he founded the anti-Defamation League, a league that served a twofold purpose—"In unity there is strength." In the unity of the Jews of Canada added prestige is bestowed upon them and strength to subdue all unjust attacks upon them.

Never did a week pass but that he did not do something to organize the Jewish youth and bring them back to the fold. How much the Winnipeg Jewish boys missed him this last winter cannot be estimated. The Y.M.C.A. offered the Jewish community their north end branch at a very low price. Had he been here, press, pulpit and platform would have echoed his exhortations to buy it, but alas, he was gone, the matter was dropped and the younger element still have to frequent strange clubs and gymnasiums. When we think of it our voices are raised pleadingly, "Lord remember us unto life."

Eulogies have been made, memorials have been held, tributes have been paid him. We have expressed delight in the eloquence of the eulogies, we were aroused by the solemnity of the memorials and have realized the truth of the tributes paid to our dear departed Rabbi Samuel. But we still sit with hands folded.

Before he left Winnipeg he left us a message which can be summed up in one word—BUILD. Through a long bleak winter that message had time to seep through our minds, until now it has reached fertile ground. After a year of thinking and not building, some people have realized the need of a leader to inspire work and to build, to continue the noble work of him who has departed.

The Cantor's voice rises above our thoughts, and we again hear him chanting,

"זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענך אלהים חיים."

"Remember us unto life, Lord who delightest in life, and inscribe us in the Book of Life, for Thy sake, O God of life."

And silently we utter a prayer which is at once a wish and an exhortation. That life with which the Lord remembers us shall by his words and deeds continue the work of him who has departed, and may they be for all of us a blessing.

The Problem of Jewish Immigration and Colonization

By F. Newman, Member Federated Jewish Farmers

Post-war conditions made more deplorable the economic status of the Jews in Central Europe. War, revolution and civil strife in the countries where, unfortunately, most of our brethern live, also destroyed their economic foundation. Those who understand the present general situation of the European countries, realize that the destruction and devastation wrought by the last great war had penetrated so deeply the heart of the economic life of Europe that it will require many decades (if not centuries) of reconstruction to rehabilitate those countries and to make them safe for our Jewish brethren. In the slow and uncertain process of economic rehabilitation, the Jewish people are meanwhile doomed to economic extinction.

We must not be deceived with the hope that the assistance rendered in various forms at present will soon ameliorate conditions. In reality it may not save more than a fraction of the unfortunate Jewish people. A rapid and effective means of alleviating the present deplorable conditions of the Jews would and should be—emigration. The moment emigration is suggested, destination becomes a problem.

Prior to the war, the United States of America absorbed most of the Jewish emigrants. At present that country has simply closed its doors. Canada, therefore, should be the logical place for Jewish immigration, provided that the Jewish newcomers are adapted to the requirements of this country. Being essentially an agricultural

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Famous Jewess of Europe

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this country. She has managed to overcome the handicap of being the wife of a famous writer, Ivan Goll. It was she who first brought the now famous Jewish artist, Marc Chagall, to the attention of the world. By frequent articles in the press (she writes equally well in French and German) she forced the admiration of reluctant art critics, until today Chagall is as much a name in American art circles as he has been in European. Mdme. Goll is especially noted for her brilliant adventures into the unusual. Her style has elicited favourable comment from France's most eminent writers. It is extremely doubtful whether there is any Frenchwoman who can measure up to her powers as a novelist.

In speaking of famous French Jewesses, one must mention Suzanne Lenglen. I have heard that it is as indelicate to speak of the origin of the greatest woman in tennis as it is to speak of the origin of that great American comedian, Charles Chaplin. One needs only to refer to Mlle. Lenglen. Her feats in the athletic world are common property wherever there are newspapers.

Another athletic French Jewess is Jane Sion, who has never achieved international reputation although she is considered a remarkable sportswoman here. I presume that her efforts to cross the channel have been noticed in the American press.

Another woman who has earned general acclaim, despite her extreme youthfulness is Rachel Pasmanik, professor of dancing at the Paris Conservatory. She has directed a great many pantomimes in the Opera Comique, and is the originator of many ideas on rhythmic dancing. The position she occupies in the terpsichorean world can hardly be described to Americans. One might say that a word from her on dancing is as authoritative, from a theoretic point of view, as a word from Isadora Duncan.

In Germany the two first places on the stage and in literature are occupied by Jewesses. Mme. Irene Triesch, usually referred to as the greatest "Hebba Gabbler" who ever acted in Ibsen's drama, is the foremost protégée of Max Reinhardt. Despite the fact that she is aging rapidly, her command of the histrionic art still entitles her to ranking as Germany's foremost tragedienne.

Else Lasker-Schuler, born in Egypt, is Germany's foremost poetess. The sustained quality of her work as shown in the vol-

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umes of poetry she has published year after year has gained her the appreciation of all critics, regardless of their literary pre-conceptions.

It is interesting to note that most of the European Jewesses who have gained fame have usually devoted themselves to one or another of the arts. Few of them have become outstanding in communal work in the sense that Miss Sophie Irene Loeb became famous in America for her efforts in the advancement of the causes of women and children. Mme. Anita Mueller-Cohen, former member of the Austrian parliament is an outstanding feminist and communal worker.

Deserving of particular comment is the Polish Jewess, Mme. Fania Ornstein. To have achieved anything at all in Poland was a miracle of the most extraordinary type. But despite her Jewishness, her astounding work as a poetess so enriched the cultural life of Poland that even the most reactionary critics have had to give her their highest praise. The esteem in which she is held in Poland was evidenced several years ago when she was decorated with the double War Cross by the President of the Republic, ostensibly in recognition of her services in the liberation of Poland.

There are innumerable women, quite as distinguished as the ones I have mentioned above, who amply demonstrate the vast strides toward freedom made by Jewish women. They have not had that freedom very long, comparatively, but they have accomplished miracles within that time.

Review of the Jewish Year 5686

Continued from page 19

We cannot conclude this review without paying the tribute of a brief mention to those outstanding Jews of European lands who died during the past year: Israel Abrahams, scholar and lecturer, England; Leo Fall, composer of operettas, Austria; H. S. Q. Henriques, jurist and communal leader, England; James Adolf Israel, famous surgeon to royalty, Germany; Sir Sidney Leo, Shakespearian authority and biographer of King Edward VII, of England; Ephraim Moses Lilien, painter to the Jewish people, Berlin; Guido Manasci, poet, author of the libretto of Mascagni's "Cavalleria Rusticana," Italy; Hugo Preuss, author of the draft of the constitution of the German Republic; Sir Stuart Samuel, philanthropist and head of the British Mission to Poland in 1919; Wilhelm Vaszonyi, Hungarian statesman and minister; and Israel Zangwill, the incomparable interpreter of the Jewish soul.

The foregoing brief though comprehensive survey will convince the thoughtful reader that though there are not a few dark spots in the picture of Jewry to-day, there are many which are flooded with the light of hope, thanks largely to Jewish self-sacrifice and Jewish idealism.

To Young Judaeans

S. J. Rodman, formerly executive director of Young Judaea of Canada

This is to wish you a very Happy New Year. A New Year of health, jollity and usefulness.

The new page lies clean before you. You can write on it how you will. You can beautify the clean page or you can soil it. You can write upon it a record of honorable progress or a dark start of waste and evil. Of course as a Young Judaean you are expected to help write a new glorious page in the history of the Jews of Canada. We can count upon you to write on the page that lies before you a record of honour and achievement for future Young Judaeans to read.

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Rosh Hashonah Greetings

Continued from page 27

our Jewish leaders and educators that there are distinct differences between our religion and our culture. Religion, it was found, deals with man's relation to his God, whereas our culture deals with the interrelations of the group. Religion affects the individual, the culture affects the people as a group.

Under this new classification a Jew did not necessarily need to be a synagogue-goer to remain a Jew. Religion was therefore not the entirety of Judaism, it was merely a phase of it. It represented the religious experiences of the Jews. It attracted those who were interested in continued religious experiences. Those who were not inclined that way might be attracted by some of the other phases of our cultural experiences or our historical experiences. It was found that Judaism was not a religion merely, but a civilization.

So far so good. But here another snag loomed into sight. The cultural experiences of the Jews were limited to their ghetto experiences. The evolutionary processes ceased with the break-down of the ghetto walls. They became nationalists of the countries in which they were living, and began to attempt to live in a new atmosphere and imbibe a new culture. Their products, that is, the social and cultural products, were no longer products of Jews, but social products of the country in which they lived. A great writer was not a Jew, but a Pole; a great musician was not a Jew, but a Russian; a great scientist was not a Jew, but a German; and so on.

The trouble lay in the fact that a Jew could no longer find satisfaction in his limited culture. To live on the reputation of his forefathers and boast about the ancient accomplishments of his people seemed too parasitical to the Jews who wanted to be a part of the present world picture, to participate as Jews in the arts, sciences, etc., to create new social values, to produce an influence on world culture, to teach and be taught. The dogmas of religion no longer attracted those who had a scientific outlook and the ceremonialism seemed too obvious to those of philosophic leanings. Was there no course that would be intellectually appealing and soul-satisfying?

Yes, there was. It lay in a new type of institution whose aim it was to recreate the social and cultural values of the Jew. And so by natural processes of evolution there came to life a new institution that was designed to meet conditions as they now exist. It accepts and treasures the traditions of the Jew, his language, history, literature, folk-art and music. It houses and encourages the synagogue. Yet it leaves room for the introduction into Jewish life of all those social and cultural elements that enter our daily lives. It does not shut out the possibility of new social and cultural experiences. This new institution has become the new communal centre. It has room for the "schul"-goer and the so-called irreligious Jew. It has room for Jews of every shade of social or political opinions. It has room for every shade of religious opinions. Instead of relating the cultural experiences to the individual as the synagogue does, the new centre, or focal point in Jewish life, relates the culture to the people, to Israel.

In line with this ideal, and taking for granted that the Jewish group consciousness exists and will respond to the least nourishment, the Y.M.H.A. has attempted to shape its programme so that it will make the communal appeal. Its main function is not religious, although it houses and encourages a religious organization. It is attempting to create cultural and educational movements under Jewish auspices by Jewish participation. It is attempting to inculcate the spirit of play, and thus to counteract the restless, sadistic tendencies in Jewish life. It is attempting to inculcate a love for the Jewish traditions and an intense desire to accomplish the rejuvenation of Judaism.

This is not an undertaking for a year. It will take a life-time to bring about the hoped-for results. The success of the venture can be gauged, however, by the popularity of the institution, and the general acceptance of the new ideals. The Y.M.H.A. already has a membership and a patronage equal to the enrollment of both the Talmud Torahs and the Jewish schools. It has a membership that is equal to one-third of the combined membership of all the synagogues of the city. If the Association were in possession of adequate facilities its membership would probably be equal to the total synagogue memberships.

The cry has been answered. The solution to the problem has been found.

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Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Louis Cohen
and family
4334 Montrose Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Rev. and Mrs. Myer Cohen
75 Mount Royal West, Apt. 1
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Philip Cohen
1728 Hutchison Street
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Louis Cohen
122 Vendôme Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

D

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Nathan Deskin
and family
832 Durocher Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Louis Diner
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

E

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Leo Engelberg
and children
1556 Esplanade Ave.
Montreal
Extend to all their friend and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Ein
and family
41 Chesterfield Avenue
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

F

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Philip Fainer
and family
678 Bloomfield Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Leo Feldman
288 Addington Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Moe Feldman
142 Vendôme Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Feldman
154 St. Joseph Blvd. East
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. Chas. I. Finklestein
5011 Park Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. M. P. Finklestein
1020 Tupper Street, Apt. 1
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Louis Fitch
339 Côte St. Antoine Road
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

Continued on page 36

LESLIE G. BELL
Ex. M.P.
for St. Antoine Division

Extends to his friends
of the
Jewish Community
his best wishes for a
Happy and Prosperous
New Year

1926 - - - 5687

1866 1926

MARK FISHER SONS
& COMPANY

Fine Woollens
and
Tailors' Trimmings

We specialize in Silks and Linens

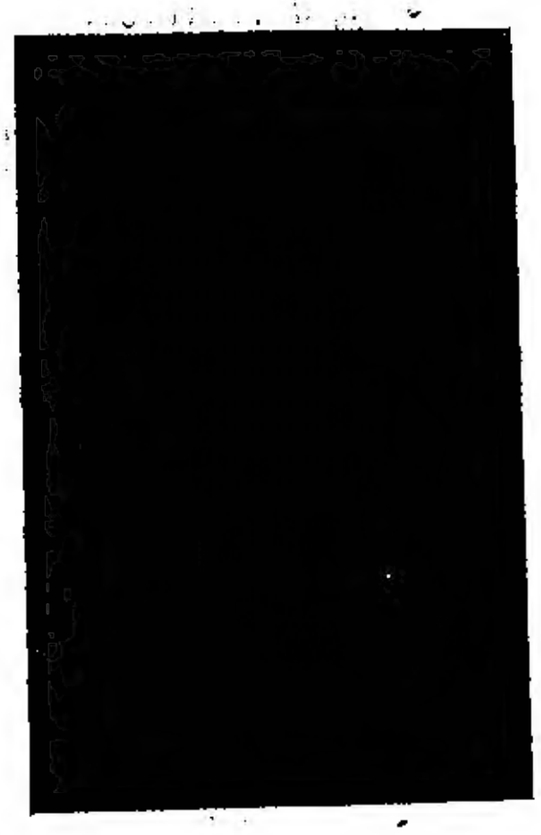
QUALITY - - SERVICE

60 Years'
Service to the Trade

The Laurentian Fresh Air Camp

By Harold Neumann, Secretary-Treasurer

The work of a fresh air fund possesses an appeal to our sympathies which no other philanthropic work has. Most charitable work concerns itself with the grim and sordid realities of life, with hunger, thirst, and lack of shelter. It must content itself with driving the ever-present wolf away from the door for a while. A fresh air fund deals with other matters. Its terminology is different. Its work is done in terms of green fields, of sunshine, of country air. Its mission is to return for a time to the beneficent arms of Mother Nature, those who have for so long, to their hurt, been deprived of her kindly and healthful ministrations. The results envisaged in such work are not merely a prolongation of life or a temporary assuagement of hunger; but restoration of health, vigour, joy and ambition, which have been crushed down by a monotonous, unrelieved, necessitous existence in cold and uninspiring surroundings. Thus fresh air work appeals to the popular sympathy and imagination wherever it is introduced. This is the reason why every city of any size in Canada or the United States has a fresh air fund and why these funds are popular and well supported. Montreal has been quite backward in this work. Any work that has hitherto been carried on has been sporadic and unorganized. The Laurentian Fresh Air Camp, founded during the past summer, has devoted itself to raising sums required for immediate work. One thousand dollars was raised to pay the immediate expenses incidental to sending poor women and very young children to farms in the mountains for two or three weeks.



Harold Neumann, Secretary-treasurer
of the Laurentian Fresh Air Camp.

It is now intended to put the work on a practical and permanent basis. Ground will be purchased in the Laurentian Mountains and a modern camp constructed. In order that this may be accomplished the support of the community will be required. All are invited to contribute either their efforts or their money to this fund. Particulars from Mrs. P. Glickman, president, or the office of the Canadian Jewish Review, 288 St. James Street.

ROSH HASHONAH GREETINGS FROM THE MAYOR

On the occasion of the Jewish High Holidays, New Year and Day of Atonement, I desire to offer to all our Canadian citizens of Jewish origin my good wishes for their welfare and happiness. May they prosper in our great Canada, and help to build a nation of law-abiding, tolerant and peaceful people.

Mederic Martin,
Mayor of Montreal.

BUY
direct from the
Manufacturers

Save All Intermediate Profits

Our prices defy all competition. Never were there such opportunities offered in Montreal. Come and see for yourself that we do not exaggerate our values.

LIVING ROOM FURNITURE MANUFACTURERS, LIMITED

1464 St. Catherine E., Cor. Frontenac. Tel. CLairval 3219

ROSH HASHONAH MESSAGE FROM HORACE R. COHEN, Chairman Federation Publicity Committee

At this season of the year, when one looks backwards in all seriousness to the events happening in a busy communal life, to us one thought appears uppermost. This can best be expressed by the word, "Helpfulness." To make use of the term "service" would not be sufficiently accurate for our purposes because all service is not always helpful. To the many hundreds of our broad-minded and big-hearted friends in the Jewish community who have subscribed so generously towards the support of the Federation of Jewish Philanthropies of Montreal our blessings for a very happy and prosperous New Year are offered. This we are more than overjoyed to do, inasmuch as Federation has been placed in a position to be constructively helpful through its fourteen constituent societies, to the hundreds of the disadvantaged, the dependent, the sick and the handicapped in local Jewry. Our earnest hope is that the year 5687 (1926-27) may be a prosperous one for all our community, and that Federation may be successful in securing at least 1,000 new subscribers necessary to its adequate functioning on behalf of our less fortunate brethren.

OUR NEW YEAR PRESENT TO THE JEWISH COMMUNITY

Frigidaire
ELECTRIC REFRIGERATION

Lower Prices

Frigidaire is installed in the best Jewish homes in Montreal.
Let us give you a demonstration.

DELCO LIGHT CO. OF CANADA, LIMITED

3715 Park Avenue, Montreal PLateau 6084-4116

For satisfaction throughout the New Year 5687, call

Stinson Reeb Builders' Supply Co., Limited

230 Dorchester St. West

The Best in All Building Lines
Contractors' Supplies

SPECIALIZING IN—

Old Quebec Stucco, Medusa Waterproofing, Sewer Pipe, Plasters, Gyproc, Face Bricks and Coal.

SOLOMONS

St. Catherine at Guy Montreal

Wish their friends and customers
A VERY HAPPY NEW YEAR

6600 - - WESTMOUNT - - 6900

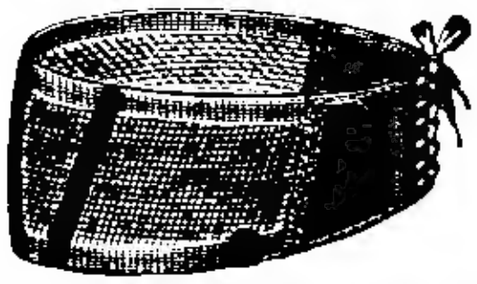
CHAS. J. HILL, Reg'd
FLORISTS

4897 SHERBROOKE (Near Victoria)

We will be prepared to meet your requirements for the
NEW YEAR'S FESTIVAL

Happy New Year to our Jewish clientele.

THE J. F. HARTZ CO., LIMITED



Uptown 0834
24 McGill College Ave.

Physicians' and sick room supplies.
Trusses, Abdominal Supports and Elastic Hosiery correctly fitted.

PHONE:—Nights, Sundays and Holidays—WALNUT 2482M

BEST NEW YEAR GREETINGS

J. GILLETZ & CO.

1188 City Hall Ave. Bel. 1805

Main 5479

ALCIDE CHAUSSÉ
ARCHITECT

Extends to all friends and clients
A Happy and Prosperous New Year

70 St. James Street Montreal

New Year Greetings

Continued from page 34

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. Morris Freedman
5237 Park Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. H. Friefeld
and daughter
81a Ste. Famille Street
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Jack Fried
5906 Park Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. H. Garfinkle
and family
763 City Hall Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Ghetler
and family
2036 Waverley Street
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr and Mrs. Julius L. Gittleson
and family
5039 Sherbrooke St. W., Apt. 4
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Samuel Glass
1225 Bernard West
Outremount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Glickman
and family
354 Redfern Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Bob Gradinger
and family
189 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Green
and family
449 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Gruber
and family
90 Côte Ste. Catherine Rd.
Outremont.
Extend to all their friends and relatives their best wishes and the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Guttman
1335 Lajois Ave.
Outremont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Fine Food Products

Meats - Fish
Vegetables

Dionne & Daly

5041 Sherbrooke St.

Walnut 5240—All Departments

Wish their Jewish clientele a Happy New Year

NEW YEAR GREETINGS

Reinhart & Blackman
Public Accountants
394 Phillips Place
Montreal

New Year's Greetings to All
בחוגת ותחומת מובת

Bernard Figler,
LL. L.

Advocate

120 St. James Street
Montreal

New Year Greetings

Dr. N. P. Solomon
DENTIST

Tel. Plateau 1486

Room 3, 4 Prince Arthur W.
MONTREAL

5687 A Happy New Year 1926
Mr. and Mrs. S. Gold
and family
1325 Lajoie Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

Mr. and Mrs. J. Golden
and son
50 St. Joseph East
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. B. Goldenberg
2574 Hutchison St.
Outremount
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mrs. Moe Goldenberg
and family
727 Querbes Ave.
Outremount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Harry Gordon
and son, Paul Leon
Academy Apartments, Academy Rd.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. M. I. Gordon
Apartment 9
5062 Sherbrooke West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. S. S. Gordon
1829 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. J. Garmaise
and family
498 Wiseman Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. A. Guttman
1614 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Leon Goldman
and family
4652 Sherbrooke St. West
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A Happy New Year 1926
Mr. and Mrs. J. Herscovitch
2520 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A Happy New Year 1926
Mr. and Mrs. Max Jacobs
and son
1128 Green Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A Happy New Year 1926
Mr. and Mrs. Nat W. Jacobs
512 Grosvenor Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. William A. Jacobs
and the Misses Jacobs
219 Laval Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mrs. Johanna Jacoby
and sons
854 Lorne Crescent Avenue
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Arthur, Reuben and Rose Kauffman
154 Mansfield St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Myer Kirsch
and children
112 St. Luke St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Dr. and Mrs. S. Kirsch
and family
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. A. Kohos
and daughter, Helen
5959 Sherbrooke St. West
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Jacob Kopstein
989 Atwater Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. I. Kugelmass
11 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. A. Kussner
and family
113 St. Joseph Blvd. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. E. J. Kussner
and family
4258 Dorchester St.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. I. A. Kaufman
and family
295 Prud'homme Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

A
Delightful Example
of Knechtel Talent

—is this Spinet Desk No. 947, made of satin-finished walnut and expressing a masterly sense of artistic proportion, coupled with the traditional high quality and honesty of Knechtel construction. It stands 33½ inches high, is 40 inches long and 21 inches wide. A pleasing addition to the equipment of any living room.

KNECHTEL
Quality FURNITURE
GOOD BOTH INSIDE AND OUT

THESE and many other equally attractive Knechtel pieces, combining beauty with practical utility, may be seen at reputable furniture stores throughout Canada. Your choice of Knechtel-made furniture brings you, not only genius and mastership in design and finish, but the product of Canada's largest manufacturer of fine furniture and all that over 60 years' successful experience can contribute to efficiency.

(Above)

The convenience of nested tables is unquestioned. To this nest of tables No. 958, has been added the distinction of comely design and pleasing proportion. The wood is walnut, satin finished. Top sizes, 15" x 21", 14" x 18" and 13" x 15". Standing in height, 24", 23½" and 22½" respectfully.

(At left)

This telephone set of satin-finished solid walnut will lend an air of distinction and completeness to your hall or telephone nook. Table size, 14 inches wide, 20 inches long and 34½ high. This is No. 959.

Sold by leading stores throughout Canada

Manufactured by

THE KNECHTEL FURNITURE CO., Ltd., Hanover, Ont.

"Makers of Quality Furniture Since 1864"

This Rosh Hashonah we extend to the members of the Jewish Community

Heartiest New Year Greetings

And throughout the year 5687

We offer to our Jewish clientele that same careful attention to all orders for

Glass
of all descriptions

All kinds of flat glass available for immediate delivery and in large quantities.

Also sole manufacturers

Non - Shatterable Perfect Vision Bullet-Proof Glass

PERFECTION Glass Company

201 Inspector Limited, Montreal

Case Goods, Fancy Glass, Wire Inlaid, Leaded, Plain, Striped or Prismatic, Colored Church Glass, etc.

5687 A HAPPY NEW YEAR 1926
Dr. David Klein
140 Laurier Ave West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. L. A. Kravits
and family
9a Grey Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. I. Lande
513 Grosvenor Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Joe Lightstone
1295 Côte St. Antoine Rd.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Jos. Livshitz
551 Oxford Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. D. Lonn
and family
1197 St. Urbain St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Sam Levine
and family
664 Outremont Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Dr. J. Lande
3539 Park Ave.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Dr. N. Lande
3539 Park Ave.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. A. Lazare
1635 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. L. Levin
610 Belmont Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mrs. S. Lewis and family
723 Durocher Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Harry Lightstone
5944 Park Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. E. Littner
and family
1692 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Machlovitch
and family
740 De L'Epée Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Miller
and family
712 Notre Dame St. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Irving Mindel
and family
769 Stuart Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Morantz
and family
378 Marcil Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. Wm. E. R. Basch
and daughter, Marcia
183 Harvard Ave.
Allston, Mass.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Ross Myers
and family
154 Laurier Ave. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Samuel Myers
and family
269 St. Joseph Blvd. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Merson
and family
630 Bloomfield Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. A. Nirenberg
661 Querbes Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. N. Nobleman
492 Bloomfield Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. N. Neumann
and family
204 Cote St. Antoine Rd.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

Continued on page 113

RELIEF SOCIETY RAFFLE

A hand-embroidered bridge set donated to the Daughters of Israel Relief Society by Miss Dora Steinman, was raffled and realised $18.25.

Happy New Year

PISMENOV STUDIO

Artistic Photography

WEDDING PORTRAITS

Group and home sittings by appointment

823 St. Lawrence Blvd.

Pl. 1356

142 Fairmount Ave. West
(Branch)
Bel. 3024 (Annex Hall)

Best New Year Wishes from

THE WESTERN GROCERY

J. BERCOVITCH
Prop.

4175 St. Catherine St. W.
West 3347

Robinson's Clothes Limited

Extend to their friends and customers their Best Wishes for a Happy and Prosperous New Year

This Rosh Hashonah

WEAR

"LADINA"

SMART FROCKS

French Importations a Specialty

629 St. Catherine St. West

Two blocks west of the Mount Royal, next door to Ogilvy's.

LAURENTIAN FRESH AIR CAMP

Mrs. I. Rose collected $103 at the Castle Des Monts Hotel, Ste. Agathe, for the Laurentian Fresh Air Camp. The donors are: Mr. Jankewich, $10; L. Goldberg, of Castle des Monts, $5; M. Rittenberg, Harry Cohen, Mr. Ostro, and N. Beecher, $2 each; H. Wilanski, Dr. H. Garber, B. Rubin, L. Samuel, Morris Cohen, A. J. Shalinsky, Dr. A. K. Viner, M. Goldner, J. Livshitz, Laz. C. Cohen, L. Klapper, T. Glickman, Joe Landskroner, J. Cohen, M. Bercovitch, Dr. H. Friefeld, L. Hershman, J. Schlenger, Dr. Nasaau, J. Randolph, A. Gold, C. Spector, P. W. Burns, J. Rosenfeld, Dr. B. Kahan, E. Garber, Dr. F. Bernstein, Wise, J. Schechter, M. Moses, N. Eury, C. L. Shackman, S. Rubin, W. Wiener, B. Solomon, H. Ross, S. Segal, Charles Goldberg, L. Kaplan, N. Cohen, W. Cohen, A. Riegler, Hesse Cohen, I. Rose, H. Kirsh, Gershon, D. Frank, Charles Kaplan, Nat Fineberg, Mr. and Mrs. Gold, K. Schlenger, Mesdames A. Regler and Isidore Cohen, Mr. and Mrs. H. Goldberg, Mr. and Mrs. S. S. Coine, H. Rosenthal, Mr. Blumer, L. Nemar, S. P. Myers, A. Nemar, H. Nemar, Mrs. Isidore Cohen and H. Goddell, $1 each. Further donations were received from: I. Kastner, Katz, Rothman, Mrs. I. Rose, Ben Spiers, Kastner, Godel, Miss Fanny Goldberg, Mesdames Wilansky, Rosenfeld, Wise, H. Friefeld, H. Garber, A. J. Shalinsky, B. Burns, S. Rosen, Miss A. Talpitzky, C. Brotman, D. Kirschberg, J. Kirschberg, Mr. and Mrs. Spector, jr., Mrs. W. Weiner, Mrs. M. Rudolph, Mesdames M. Garber, G. Belkin, Cheval, Sash, Levy, Miss Bertha Goldberg, Mesdames L. Goldberg, Charles Brotman, B. Rubin, L. Fineberg, Miss E. Edelman, Mesdames Segal, S. Wiseman, Morris, Misses Beckelman, White, Leibovitch, Baby Segal and Mrs. Leiberman.

Mrs. S. Vosberg, 4773 Sherbrooke Street West, collected $10.00 to the Laurentian Fresh Air Camp as follows: Mrs. Freda Pesner, $2.00; Mesdames S. Kahn, P. Goldblatt, Leon Goldman, Ben Levy, Joe Lightstone, Harry Lightstone, S. Vosberg and Joe Kellert, $1.00 each. Mrs. S. Daly, of Daly's Farm in the Laurentians, netted $15.00 at a bridge in aid of the Camp. $5.25 was collected by Miss Mary Margolick. Mesdames S. L. Bernstein and Sam Medine were conveners at a raffle at Ste. Agathe, which realized $16.50.

JOINT SOCIETY BRIDGE

Daughters of Israel and the Ladies' Relief Society held a bridge at Chateau Quinte, August 4. Refreshments were donated by Mrs. I. Kaufman. Raffle of a bedroom clock was won by Mrs. H. Decklebaum, who donated it to the Daughters of Israel. The raffle realized $15.00, and the card party $100.00. This sum was divided between the two societies.

BENEFIT DANCE

Misses Clara Abramovitch and Bertha London were hostesses at an informal dance given at the home of Miss Abramovitch, at Dorval, August 22, in aid of the Montefiore Hebrew Orphans' Home. Several articles were raffled off, bringing in $20.75. Those present were Misses Bertha London, Clara Abramovitch, Goldie Newman, Esther Koopferstock, Martha Mendel, Sonya Baylin, Sue Ruden, Sarah Goldberg, Bessie Cohen, Lilly Friedlander; and Al Tarter, Lewis D. Adler, Sol Ostroff, Issie Schwartz, Buddy Adler, Jack Rosenthal, Sam Ruden, Sollie Light, Max Mahamed and Mose Grittack.

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MONTREAL SOCIAL

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Miss Sara Samuels, Stanley Street, has returned from Lake Placid, N.Y.

* * *

Mrs Jos. Kruger and family, Lorraine Avenue, will return September 3, after summering at Point Claire.

* * *

Louis Ginsberg, of London, England, is the guest of his sisters, Misses Gertrude and Hattie Ginsberg.

* * *

Mrs. Harry Simand and children, Gladstone Avenue, are at Wenerville.

* * *

Mrs. Jack Maurice and son, Ernest, of Rio de Janeiro, S.A., who have spent the past two months visiting the former's father, Mr. Jacob Cohen, are sailing for England September 3, where they will join Mr. Maurice.

* * *

Miss Doris Black has returned from Old Orchard Beach, Portland, and Boston.

* * *

Misses Sophia and Essie Hirsch and Robert Hirsch have returned from Old Orchard Beach.

* * *

Mr. and Mrs. S. Moskovitch, Atwater Avenue, spent the past week-end at Wenerville.

* * *

Mrs. Maurice Wineroope, Western Avenue, has returned from two weeks spent at Old Orchard.

* * *

Miss Rose Davis, of Montreal, was one of the bridesmaids at the wedding of her cousin, Miss Rose Davis, to Louis Tobin, which took place in Boston August 22.

* * *

Mrs. Hesse Cohen returned to Detroit, Mich., last week, after a six weeks' visit with her mother, Mrs. L. Matts, Oliver Avenue.

* * *

Mr. and Mrs. Robert R. Boronow, the Chateau, returned Saturday by the "Empress of France" after spending three months abroad. During her stay in Paris Mr. Boronow took up pianoforte studies again with Professor Philipp, of the Paris Conservatoire.

* * *

Mr. and Mrs. S. Boulkind and daughters, Grey Avenue, have returned from a motor trip through the White Mountains.

* * *

Misses Dorothy and Anne Marks have returned from Old Orchard.

* * *

Miss Bertha Neumann, Cote St. Antoine Road, left Sunday to be the guest of her sister, Mrs. Wm. E. R. Basch, at her summer cottage at Allerton Beach, Mass.

* * *

Mrs. Ascher Pierce, Upper Belmont Avenue, has returned from Europe.

* * *

Mrs. A. W. Jacobs and daughter, Hanna, Grosvenor Avenue, were guests at the Bennet-Bilsky wedding Tuesday, August 31, in Ottawa.

Mr. and Mrs. E. J. Kussner, family and nurse, Dorchester Street West, have returned from Lake Placid, N.Y., where they spent the summer.

* * *

Mrs. Leo Neumann and daughter, Rhoda, Prud'Homme Avenue, have returned from Lakeview, where they spent some time.

* * *

Mr. and Mrs. Morris Robinson, Decarie Boulevard, who have been motoring through the United States since June 6, have returned.

* * *

Misses Norma, Dorothy and Ruth Fraid, Strathcona Avenue, have returned from Wenerville after a stay of two months.

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Dr. Philip Joseph, who spent two years studying in England and travelling on the continent and in Palestine, arrived Monday, August 30, on the S.S. "Ausonia" to be the guest of his sister, Mrs. J. Augustan, Old Orchard Avenue.

• • •

Mrs. S. Lewis, 723 Durocher Avenue, is home after spending three weeks at Ivry Nord.

• • •

Miss Sadie Salomon, Tupper Street, is spending several weeks at Ivry Nord, Que.

• • •

Miss Florence Vineberg, Prud'-Homme Avenue, left on a motor trip Monday, August 31, for Sherbrooke, Quebec, where she will spend a week.

• • •

Mrs. S. G. Bendon and family, 1742 Hutchison Street, are home from Trout Lake, where they spent the summer.

• • •

Donald Browman, Cote St. Antoine Road, returned Tuesday, September 1, from a camp in Vermont.

• • •

Dr. and Mrs. Louis Gross and daughter, of New York, are guests of Mrs. A. L. Gittleson, Dorchester Street West.

Mr. and Mrs. Leo Feldman, Addington Avenue, motored to Sherbrooke for a few days.

• • •

Miss Grace Vineberg, Prince Albert Avenue, was the guest of Mr. and Mrs. J. A. Jacobs, at Rougemont.

• • •

Mrs. Gus Fischel, Winchester Avenue, who has been travelling in Europe since June, returned home Saturday, August 28.

• • •

Mr. and Mrs. George Rabinovitch and niece, Miss Dolly Caplan, have returned from Old Orchard Beach.

• • •

Misses Elca Vineberg, Prud'Homme Avenue, and Bee Benewick, Northcliffe Avenue, have returned from Wenerville.

• • •

Misses Helen Tannenbaum, Sophie Glickman and Augusta Abramsky, of New York, who hiked to Boston, Montreal and Quebec, were supper guests of Mrs. Gualyea Cornfield, August 28.

• • •

Mr. and Mrs. S. Leopold, Vendome Avenue, motored to Schroon Lake last week-end.

• • •

Mr. and Mrs. Packy Schwartz, who spent the summer at Val Morin with Mrs. H. M. Rashback, were in Montreal for a few days before leaving for New York.

• • •

Miss Bessie Viner, Mount Royal Avenue West, who was at Cacouna for several weeks, is expected home Friday.

• • •

M. Strean, Sherbrooke Street West, has returned from a trip to the Toronto Exhibition.

• • •

Mrs. M. Markus and Miss Hortense Markus, Lansdowne Avenue, motored home from Old Orchard the beginning of the week, accompanied by Mrs. Arthur Levin.

• • •

Mr. and Mrs. Saul Browman, Cote St. Antoine Road, and their visitor, Mrs. J. Berger, of Brooklyn, N.Y., have just returned from a week at Chateau Quinte, Ste. Marguerite.

• • •

Rabbi and Mrs. Berger and family, Grey Avenue, who were away since July, have returned.

• • •

Mrs. Norman Viner and children, Bishop Street, have returned from Long Beach, N.Y.

• • •

Miss Miriam Carter, of Jacksonville, Florida, who has been the guest of Mrs. Ezra Lozinski, left for Portland and New York on Sunday.

• • •

Joe and Jack Magid, of New York, are expected home for Rosh Hashonah.

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Wm. Bernard Rudenko, of Philadelphia, is the guest of Mrs. C. Magid, Hutchison Street.

• • •

Mr. and Mrs. Joseph Aron, who have been travelling abroad since the beginning of June, arrived on the "Regina" Saturday.

• • •

Mrs. J. Goldstein and son, Moss, Dorchester Street West, who spent the summer at Lac Long, have returned.

• • •

Mr. and Mrs. Horwitz, Miss Eleanor and Bertrand, of Hutchison Street, and M. D. Fels, of Victoria Avenue, have motored to Rochester, N.Y.

• • •

Miss Violet Ettenberg, Selkirk Avenue, and Mr. and Mrs. M. A. Marshall, Sherbrooke Street West, have returned from a motor trip to Toronto, Niagara Falls and Buffalo.

• • •

Mrs. H. Kellert and the Misses Hattie and Beccie Kellert, Sherbrooke Street West, have returned from Old Orchard Beach.

• • •

Mrs. C. Bernfeld and daughter, Ruth, Laurier Avenue West, have just returned from Hotel Vermont, Ste. Agathe.

• • •

A. Smith, of Sherbrooke, Que., was a week-end guest in town.

• • •

Mrs. Robert Dryer and daughter spent the week-end at Schroon Lake.

• • •

Mr. and Mrs. Louis Fitch and Joshua Hyam Fitch have arrived home after spending the summer at Sparhawk Hall, Ogunquit, Me.

• • •

Mrs. Bernard Fishman, Miss Belle Fishman and Nat Fishman, of Philadelphia, who were guests of Mrs. S. Kaback for the past two weeks, have returned home.

• • •

Mrs. C. Apter and daughter, Sophie, of Quebec, who were guests of Mrs. B. Gasco, Esplanade Avenue, have returned home.

• • •

Ralph and Gilbert England, of New York, motored to the city last week and stopped at the Mount Royal Hotel.

• • •

Miss Jennie Garber, Esplanade Avenue, entertained informally Wednesday, August 25, at a bridge and dance, complimentary of Miss Dora Mendelsohn. Assisting the hostess were Mesdames I. Mendelsohn, B. Gasco, and C. Apter, of Quebec.

• • •

Mrs. H. Heller has just returned from Val David, where she spent the summer.

• • •

Mrs. Alex Bilsky and Miss Ann Bilsky, Roslyn Avenue, have returned from Atlantic City, where they spent the past five weeks.

• • •

Mrs. Julius Rost and family, St. Joseph Boulevard West, returned home after spending the summer holidays at Lake Lachigan.

• • •

Mrs. S. Josephson and son, Joseph, 1694 St. Urbain Street, have returned home after spending a month at Azeff's Hotel, Val David, and two weeks in New Glasgow.

• • •

Mr. and Mrs. D. Chorlton and family, Union Avenue, have returned from Pointe Claire where they spent the summer.

• • •

Mrs. Geo. Freeman and baby, Waverly Street, have returned home after spending the summer at Ste. Agathe.

• • •

Mrs. J. Blicher and family, Hutchison Street, returned home Sunday, August 30, from Woodlands, Que., where they spent the summer.

Mr. and Mrs. E. J. Kussner, Dorchester Street West, Westmount, spent the past week-end at Wenerville.

• • •

Miss A. Elman, of Toronto, is expected home to visit her parents, Mr. and Mrs. Max Elman, for the holidays.

• • •

Sam Moskovitch, Jr., Atwater Avenue, Canadian head councillor at Camp Cayuga, Schroon Lake, N.Y., has returned home after spending the past few months at the camp.

• • •

Miss Rose Finkelstein, Victoria Avenue, returned home after spending two weeks in Ottawa.

• • •

Mrs. Phil Myers, Melville Avenue, has returned from Kennebunk Beach, Me., where she spent the past two months.

• • •

Miss Anna Dubnitsky, Park Avenue, is back from Boston, where she attended the wedding of her cousin, Miss Rose Davis, to Louis Tobin, August 22.

• • •

Mr. and Mrs. Harris Latsky and Miss Sallie Latsky have returned from a motor trip to New York, Atlantic City and Fallsburg.

• • •

Miss Clara Fox, of New York, was the guest of her aunt, Mrs. E. Levine, St. Urbain Street. Among those who entertained in her honour were: Mrs. E. Levine, St. Urbain Street, evening; Mrs. I. Levine, Arcade Street, tea; Mrs. R. Robin, Hutchison Street, bridge; Misses Molly and Bessie Levine, joint hostesses at dinner at the Queen's Hotel, Saturday, August 21, at which guests were Mesdames S. Levine, R. Robin, M. C. Lustgarten, Misses Clara Fox, Molly Levine, Bessie Levine, Annie Sommer; and Miss Annie Sommer, dinner at the Windsor Hotel.

• • •

Mrs. Harris Latsky has left to spend two weeks at Ste. Agathe.

• • •

Mrs. S. Gold, 1325 Lajoie Avenue, has returned from Old Orchard Beach, where she spent several weeks.

• • •

Mrs. Abraham Rapp, De L'Epee Avenue, has returned from Old Orchard Beach.

• • •

Mrs. Herman Kluger and daughter, Meryl, of Toronto, are spending a few weeks in Montreal upon their return from Old Orchard Beach.

• • •

Misses Pauline Rakofsky and Dora Williams, of Newark, N.J., who hitchhiked to Montreal, were the guests of Miss Sylvia Adeland.

• • •

Mrs. J. Ettenberg and Miss Violet Ettenberg, Selkirk Avenue, are spending two weeks at Manhattan Beach, N.J.

• • •

Mr. and Mrs. Shalinsky are stopping at the Lafayette Hotel, Old Orchard, Me.

• • •

Barney Spunt, who spent some time in Ottawa, returned home on August 25.

Mrs. L. A. Kravitz and daughter, Evelyn, Grey Avenue, are spending two weeks at the Laurentian Lodge, Prefontaine.

• • •

Mrs. M. Kirsch, Westhill Avenue, who has been spending a month at Albany with her sister, Mrs. A. Weisburgh, will motor back with her, Sunday evening, August 29.

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Mr. and Mrs. A. Appelbaum, of New York, are visiting her parents, Mr. and Mrs. A. Kellnor, Elm Avenue.

* * *

Mrs. Louis Levine and family, 89 St. Joseph Boulevard West, who summered at Kottenberg's Hotel, New Glasgow, returned home.

* * *

Mrs. Arthur Simon, Kitchener Avenue and Mrs. Leo Le Bosky, of Chicago, left Thursday, August 26, for Quebec, to meet Mrs. Simon's mother, Mrs. Harry Franks, of Chicago, and Mrs. Gustave Fischel, of Montreal, who arrived on the Empress of France" after spending two months abroad.

* * *

Miss Annie Vineberg, Claremont Avenue, who was at Ste. Agathe, has returned home.

* * *

Miss Mildred Vosberg, Sherbrooke Street West, returned home after spending three months in New York, Boston, New Haven, and Short Beach, Connecticut, where she was the guest of Miss Dorothy Wener.

* * *

Miss Mildred Howard, of Brooklyn, N.Y., who was the guest of Mrs. N. Silcs, Decarie Boulevard, for three weeks, returned home Saturday, August 21.

* * *

Miss Esther Moscovitch is visiting her aunt, Mrs. Marcus, and cousins, of Bronx, New York.

* * *

Mrs. Martin Arnovitz, Sherbrooke Street West, left for New York, Philadelphia and Springfield with her sister and brother-in-law, Mr. and Mrs. Tom Epstein, of Holyoke, Mass., who were her guests for a few weeks.

* * *

Mrs. Isaac Rose, Sherbrooke Street West, collected $105 at Castle des Monts Hotel, Ste. Agathe, in aid of the Laurentian Fresh Air Camp.

* * *

Mrs. L. B. Diamond has returned home, having spent the past week in Ottawa the guest of her brother, Louis Miller, and of Mrs. Miller, Cooper Street.

* * *

Nathan Smith, Miss Lillian C. Smith, and Misses Eleanor and Sybil Pullan spent a few days in Montreal, the guests of Mr. and Mrs. Abraham Rapp, enroute home to Toronto, after having spent several weeks at Old Orchard Beach.

* * *

Among those who entertained in honour of Miss Miriam Carter, Jacksonville, Fla., were Mrs. E. Lozinski, Marlowe Avenue, evening, Tuesday, August 24; Miss Mildred Gorfinkle, Sherbrooke Street West, evening, Wednesday, August 25; and dinner dance at the Venetian Gardens, Thursday, August 26, at which the guests were Misses Bertha Neumann, Lillian Ross, Ida Illion, of Newark; and Miriam Carter; and Morrie Singer, Meyer Berson, Harold Neumann, and Abe Pesner.

* * *

Frank Bramson, Claremont Avenue, who spent the past few days in New York, has returned.

* * *

Miss Sylvia Bramson, Claremont Avenue, entertained at mah-jongg, in honour of the Misses Sydell and Kitty Dubin, of Chicago.

* * *

Mrs. B. Kert, St. Joseph Boulevard West, has gone to New York and Edgemere, R.I.

* * *

Mrs. Leo Feldman, Addington Avenue, who spent a few days in Sherbrooke, has returned home.

* * *

Mr. and Mrs. A. Lesser, Roslyn Avenue, returned home after spending two weeks in Atlantic City and New York.

* * *

Laddie Kert is spending a few weeks motoring in New York State.

* * *

Mr. and Mrs. A. J. Shalinsky, Sherbrooke West, have left for New York and Atlantic City.

* * *

Mrs. J. Ein and family, Chesterfield Avenue, have returned from Glace Bay, where they spent the summer with the former's parents, Mr. and Mrs. J. Hamburg.

* * *

Mrs. Fannie Isaacs, of Syracuse, N.Y., and Mrs. Susie Silverman, of Los Angeles, who motored to Montreal, were guests at the Mount Royal Hotel for the week-end.

* * *

Miss Helen Woolf, of Worcester, Mass., was the guest of Miss Sylvia Adeland. Among those who entertained for her were: Miss Bernice Freidman, tea; Miss Betty Berman, evening; and Miss Sylvia Adeland, dinner.

* * *

Joseph Schwartz, of Brooklyn, N.Y., is the guest of his uncle and aunt, Mr. and Mrs. M. Sweet, Ontario Street East.

* * *

Mr. and Mrs. M. Berson have returned from Shawbridge, where they spent the summer.

* * *

Mr. and Mrs. M. Lacoff and family have returned from Shawbridge, where they summered.

* * *

Mrs. A. J. Shalinsky, children and nurse, Sherbrooke West, have returned from Ste. Agathe, where they spent the summer.

* * *

Misses Annetta, Lillian and Beatrice Fainer, Esplanade Avenue, who summered at Camp Aurora, Milton, Vt., returned home Tuesday.

* * *

Mrs. J. Myers and Mrs. Sarah Gotlieb, of Syracuse, N.Y., who motored to Montreal, were the guests of Mrs. M. Sweet for the week-end.

* * *

Mr. and Mrs. C. B. Fainer, Esplanade Avenue, have returned from a three weeks' motor trip through the United States, visiting Virginia, Washington, Philadelphia, Baltimore, Asbury Park and other points.

Mrs. H. Gertler and children, Esplanade Avenue, who were summering at Lake View Cottage at Britannia-by-the-Bay, Ontario, have returned home.

* * *

Miss Tillie Levine, Hutchison Street, has returned home after a two months' stay at her summer home in Val David.

* * *

Mr. and Mrs. F. S. Shapiro, 2272 Waverly Street, left Monday, August 31, for New York, where Mrs. Shapiro will spend three weeks.

* * *

Mrs. Sarah Politzer, of Brooklyn, N.Y., is the guest of her cousins, Mr. and Mrs. M. Sweet, 2095 Ontario East.

* * *

Mr. and Mrs. Morris Robinson, of Montreal, were the guests of Mr. and Mrs. Joseph Abramsky, of Kingston, en route on their motor trip from Toronto to Montreal.

* * *

Mr. and Mrs. A. G. Gould, of Brookline, Mass., and party, Mr. and Mrs. Greenhood, of Boston, were the guests of Mr. and Mrs. Joseph Abramsky, of Kingston, for a few days en route to Montreal.

AT HOME

Mr. and Mrs. A. Kussner, St. Joseph Boulevard West, will be at home, Sunday, September 5, afternoon and evening, in honour of Mr. and Mrs. A. Louis Rohrlick.

New Year Greetings

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A special programme has been selected for our Jewish patrons during the New Year week.

Our Special Programme for next week, Sunday, Monday, Tuesday, September 5th, 6th and 7th—Milton Sills and Doris Kenyon in "The Man of Steel." Also comedy and other pictures.
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ENGAGEMENTS, BIRTHS AND MARRIAGES

BORN

At the Royal Victoria Maternity Hospital, to Mr. and Mrs. Harry Wolfe, August 18, a son.

BAR-MITZVAH

The bar-mitzvah of Victor, son of Mr. and Mrs. B. Parnass, Hutchison Street, took place Saturday, August 28, at the Beth Yavna Synagogue. A reception was held for seventy-five guests. Among those present were: Rabbi S. Herschorn, Rabbi Temkin, Rabbi Belinsky, P. Goldenberg, of Three Rivers, P.Q.; Mrs. M. Parnass, and Misses Bertha and Mollie Parnass of New York. An at home was held in the afternoon for friends of the bar-mitzvah. Prize-winners of different contests were Norman Goldenberg, Mollie Parnass, Millie Sherman, Bertha Parnass, Myer Routhbard, and Esther Parnass. Miss Bertie Marcus and Muncey A. Fink were judges.

ENGAGEMENTS

Mr. and Mrs. A. Kussner, 113 St. Joseph Boulevard West, announce the engagement of their youngest daughter, Mary, to Ruby, son of Mr. and Mrs. N. Rosovitch, 95 St. Joseph Boulevard West.

Mr. and Mrs. M. Simon, Elmwood Avenue, Outremont, announce the engagement of their eldest daughter, Lillian, to Dr. Sol Harris, son of Mr. and Mrs. B. Harris.

Fried—Amsel

The marriage of Annie, daughter of Mr. and Mrs. N. Amsel, to Jack Fried, son of Mr. and Mrs. M. Fried, was solemnized Sunday, August 30, at Annex Hall, Rabbi Rosenberg officiating. The bride, who was given away by her father, wore a gown of white georgette trimmed with beads and rhinestones. Her veil of silk net was arranged in cap effect with lace and rhinestones. She carried a bouquet of white roses, lilies and lilies-of-the-valley. The maid of honour, Miss Leah Fried, sister of the groom, wore a gown of white georgette with lace, and carried a bouquet of American Beauty roses. Philip Amsel, brother of the groom, was best man. The bridesmaids were: Misses Anita Amsel, in white taffeta; Celia Fried, sister of the groom, in silver cloth; Evelyn Fried, white satin trimmed with net and roses; Gussie Freed, mauve colour beaded georgette; Sallie Freed, white satin and net trimmed with silver; Esther Mendelsohn, peach colour taffeta trimmed with lace; Gussie Amsel, peach colour georgette; Selma Cohen, of New York, white georgette with rhinestones and beads. All carried bouquets of pink roses. The flower girls were Hilda Fried, sister of the groom, in a white satin frock trimmed with pink ribbon; and Bluma Amsel, white taffeta frock trimmed with ribbon. Both carried baskets of rose petals. Abe Amsel, the page boy, wore a Lord Fauntelroy suit. Mrs. N. Amsel, mother of the bride, wore a gown of black georgette trimmed with hand-embroidered roses with corsage of red roses; Mrs. M. Fried, mother of the groom wore black georgette trimmed with lace and beads with corsage of red roses. A reception was held for 350 guests. Gifts were presented to all the bridal attendants. Mr. and Mrs. Fried will spend their honeymoon in New York and will live on Park Avenue. The out-of-town guests were Mr. and Mrs. P. Wagner, Misses Selma Cohen, Clara Amsel, Mrs. L. Goldberg, and Phil Cohen, Phil Amsel, Abe Amsel, all of New York.

Pakin—Ciment

The marriage of Rose Ciment, daughter of the late Mr. and Mrs. Myer Ciment, to Morris Pakin, of Los Angeles, son of Mrs. A. Pakin and the late Mr. Pakin, was solemnized on Sunday, August 22, at the Mount Royal Hotel, Rabbi Berger officiated. The bride, who was given away by her brother, H. Ciment, wore a gown of white beaded georgette. Her veil was of Venetian lace, arranged in cap effect and trimmed with clusters of orange blossoms. She carried a shower bouquet of Ophelia roses and lilies-of-the-valley. The groom was attended by I. Glovinsky. The matron of honour, Mrs. I. Glovinsky, wore a gown of maize satin, with a corsage of tea roses. Miss Anna Pedvis, maid of honour, wore a gown of mauve satin, trimmed with georgette and rhinestones and carried a bouquet of tea roses and baby's breath. The bridesmaids were Misses Rose Tannenbaum, in pale green georgette and rhinestones; Regina Glovinsky, green georgette with lace. Max Zimand was best man. The groomsmen were Simon Goodman and Max Glovinsky. Mortimer Tannenbaum, the ring-bearer, was dressed in a tuxedo. Miriam Glovinsky, the train-bearer, wore a pink georgette dress and carried a basket of roses. Mrs. H. Ciment wore a gown of bois de rose georgette with a corsage of Ophelia roses. Mrs. Saul Tannenbaum, sister of the bride, wore a gown of yellow georgette trimmed with orchid velvet and carried flowers to match. Dinner was served. Going away the bride wore a coat of white serge with fox fur, and hat to match. Mr. and Mrs. Morris Pakin left for New York, Atlantic City and then by boat to Los Angeles where they will live.

A Bright, Happy and Prosperous New Year to all our Patrons and Friends.
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Fine—Finebrook

At the Shaare Zion Synagogue the wedding took place, Thursday, September 2, of Minnie, daughter of Mr. and Mrs. Jos. Feinbrook, to [illegible] Fine, son of Mr. and Mrs. R. [illegible] New York, Rabbi Berger officiating. The bride, who was given away by her father, wore a gown of crepe and georgette, trimmed with hand[illegible] French flowers. Her veil was [illegible] arranged with orange blossoms and

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pearls, and she carried a shower bouquet of Ophelia roses and lilies-of-the-valley. Miss Libby Feinbrook, who was her sister's maid of honour, wore green georgette with gold lace trimming and carried Pernet roses. The bridesmaids were: Misses Celia Fine, in peach taffeta, bouffante effect; Sarah Hoffman, in American Beauty georgette; Naomi Miller, bois-de-rose georgette; and Goldie Louis, peach georgette, all with hats to match and bouquets of Columbia roses. The flower girl, Beatrice Hoffman, cousin of the bride, in pink taffeta, carried a Colonial bouquet. The groom was attended by his brother, Sidney Fine. Mrs. J. Feinbrook, mother of the bride, wore black chiffon over a gold slip with corsage of red roses. Mrs. R. Fine, mother of the groom, wore black georgette beaded in silver and corsage of red roses. Mr. and Mrs. A. Fine left for Bermuda, Philadelphia and New York, and will live at 280 Girouard Avenue.

The Laurentian Chateau at Val Morin will be open for the High Holidays until September 15. Very reasonable rates. Telephone No. 34, Ring 2.

ENTERTAINMENTS FOR BRIDES-ELECT

Among those who entertained in compliment to Miss Minnie Feinbrook, a bride of this month, were: Miss Naomi Miller, luncheon, August 10; Mrs. A. A. Morris and Mrs. L. Hoffman, joint hostesses at a kitchen shower, August 18; Mrs. H. Epstein and Mrs. J. Freedman, crystal shower, August 25; Mrs. A. J. Alexandor, luncheon, August 27; Mrs. I. Hoffman, bridge at the Edinburgh Cafe, August 31.

Misses Evelyn and Bertha Friedman entertained Thursday, August 19, at a bridge for Mr. and Mrs. Frederick Hoffer (nee Anna Friedman). The guest prize was a Moorcraft ash-tray. Prizes were also won by Miss B. Marcus, Mrs. I. Pesner, Mrs. M. Ratner, Abe Benjamin, Issie Hoffer, Harry Silver.

Among entertainments for Miss Yetta Levitt, whose marriage to Moe Bruker, takes place September 5, at the Annex Hall, were: Linen shower, Mrs. H. Marcus and Miss Ray Katz; miscellaneous shower and bridge at Edinburgh Cafe, Misses Helen R. Bloom, Gertrude Grossman, Ray Cohen and Rose Rosenberg; tea and presentation, Mrs. Harry Copelovitch, St. John's, Que., at the home of her mother, Mrs. S. Gershovitch, Mance Street, evening for bridal attendants.

Miss Fannie Taveroff entertained sixty guests Sunday, August 22, at a miscellaneous shower and bridge for Miss Sara Milsen, a bride-elect of October 12. Bridge prizes were won by Misses Sonnie Berenbaum, Marie Berenbaum, Belle Ramm, Anna Taveroff, Ethel Snowball and Mesdames Louis J. Rosen and Harris. Misses Lilly Snowball, Belle Ramm and Anne Taveroff assisted in serving.

GOOD REASONS FOR BUYING AN AUBURN CAR

The Auburn Automobile Company of Auburn, Indiana, is one of the oldest high-class automobile companies in existence to-day. They have always manufactured quality cars. The proof of this statement is that in license registrations they are leading in the United States to-day; in fact they lead by many points most of other high-class cars that are manufactured in the United States.

The Auburn Automobile Company, amongst their many features, make the longest pleasure car manufactured to-day.

The 7-passenger eight-in-line sedan has a wheel base of 146½ inches. Though this car seems quite long, it is surprisingly easy to handle in traffic. Nothing need be said about the riding comfort of this automobile. The 5-passenger straight-8 sedan, as well as all other body models of the straight 8, has a wheel base of 129 inches.

Best New Year Wishes

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The Auburn Company have always made a specialty in comfort of their cars. They have studied the riding qualities of suspension to such a point that if one follows an Auburn along the road to-day, at any speed, one will notice that there is no fluctuation in the body at all; the wheels alone follow the unevenness of the road. All 6-cylinder models, which, by the way, have interchangeable bodies with the 8-cylinder models, have a wheelbase of 121 inches. The difference of this wheelbase is taken up entirely by the bonnet of the motor, which is 8 inches shorter.

All Auburns are powered by Lycoming, which fact in itself is an absolute guarantee of 100 per cent. mechanical satisfaction.

There are many very interesting features on the Lycoming motor, especially in the high-powered lubricating system used by Lycoming only.

All bodies are designed by McFarlane. McFarlane is recognized as one of the best automobile body designers in the United States. The few other cars with McFarlane designed bodies sell at from over $1,000 more than the Auburn automobile, which, in itself, is sufficient proof of the value found in the Auburn when delivered.

The cost of operation of the Auburn automobile, both in fuel and oil, is exceptionally low for an 8-cylinder motor. This car will give well over 16 miles to one gallon of gasoline.

RESORT NEWS

Guests at the Laurentian Chateau, Val Morin, were: H. Cohen, I. Robinson, Miss Tillie Bombiger, Miss Dorothy Richer, Mr. Neamtan, M. Wagner, Archie Goldman, I. Brandeis, A. Gross, D. Fineberg, W. Matthews, Hyman Altman, David Schlaer, S. O. Caplan, Mr. and Mrs. Moe Richstone, Mrs. Weinstein, Ed. Weinstein, Miss G. Waseman, William Chananie, Mrs. Shefler, Miss Jennie Smilovitz, Miss Rose Rothbart, Martin Regenstreif, J. M. Selinger, Charles Shane, I. Fishman, Jack Strijensky, Miss Schwartz, Alex Cohen, of New York; Eleiser Greenberg, A. Cooper, of Philadelphia; N. Titleman, S. Sternster, S. Josephson, A. Morry Shefler, B. W. Joseph and Saul Millman.

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The King of England formally opened the Tate Gallery to the public, which was made possible through the generosity of Sir Joseph Duveen. In his address, the King referred to the large gifts made by Mr. Courtauld and the late Mr. Asher Wertheimer and to the present gift of the building by Sir Joseph Duveen.

One hundred Jewish political prisoners were released from Lithuanian prisons by the amnesty granted by the new government to all political offenders.

IN THE SYNAGOGUE

Shaare Zion Congregation, Claremont Avenue, below Sherbrooke Street. Rabbi Julius Berger

Opening fall sermon, "Spiritual Preparedness," September 4, Thursday, September 9, and Friday, September 10, first and second days Rosh Hashonah, services begin at 7.45 a.m. Sermons at 10.30: "God's Living Temple"; "The Great Trial." Shabbos Shuva, September 11, "What is Repentance?" Religious School opens Sunday, October 3, at 10 a.m. Daily Hebrew school opens Tuesday, October 5. A committee of the board will be at the Synagogue Sunday, September 5, all day, and at 8-10 p.m.

Temple Solomon Congregation, 1117 Clarke Street.

Rabbi S. Herschorn's sermon for the second day of Rosh Hashonah: "Judgment."

Shaar Hashomayim, Rabbi Herman Abramowitz, Côté St. Antoine Road, corner Kensington.

The following will officiate at the renting of seats for the holy days: Lyon Cohen, J. Kellert, J. Levinson, Sr., P. Glickman, M. J. Heillig, A. Lesser, N. Silver, Samuel Hart, Samuel Wener, I. Elkin, A. Saul Cohen, A. M. Vineberg, and A. Rudolph.

Beth Isaac Congregation, 1078 Clarke Street.

Rabbi S. Herschorn's sermon for the first day of Rosh Hashonah: "Passing Days."

Spanish and Portuguese Synagogue, 135 Stanley Street.

Dr. Henry Morais, of New York, will preach during the high holy days.

Beth David Congregation, Chenneville Street.

Rabbi Herschorn's sermon: "Remorse and Forgiveness" on the Day of Atonement.

BUSINESS MEN'S COUNCIL HEARS SPEAKER

One hundred and twenty-five members of the Business Men's Council, a constituent group of Jewish philanthropies, were at the Montefiore Club for luncheon, Tuesday, August 31, to hear Dr. Lee K. Frankel, second vice-president of the Metropolitan Life Insurance Company, on "Applying Business Methods to Organize Federation." Maxwell Goldstein, K.C., introduced him. Lyon Cohen moved a vote of thanks. Among those at the head table were I. Greenberg, chairman; Dr. Frankel, Al Lesser, J. Levinson, Sr., Lyon Cohen, S. W. Jacobs, K.C., ex-M.P.; Mike Morris, Maxwell Goldstein, K.C., Sol Kellert, A. H. Jassby, David Kirsch; Mesdames L. K. Frankel, Rosenau and Lyon Cohen. Those present included Abe Bronfman, D. Shapiro, Wm. Singer, A. Garber, Rev. I. de la Penha, H. R. Cohen, H. H. Livinson, Dr. J. B. Hirshberg, Isaac Lande, H. Greenberg, Alfred Rittenberg, T. Percy Hirsch, A. Shayne, Hessy Friedman, A. J. Livinson, Ed. Barkoff, Samuel Wener, I. Greenberg, David Kirsch, Jacob Albert, J. P. Levee, Sam E. Manolson, Sol Kellert, Dr. E. A. Greenspon, Morris Ginsberg, Jack Lewis, Walter Friedman, C. C. Herahon, S. Hopmeyer, E. C. Goldstein, E. V. F. Vaz, Ed. Hart, Leo Freedman, Moe Kirsch, Joseph L. Fox, Dr. D. L. Mendel, Dr. J. Leavitt, William Kaplansky, H. N. Friedman, M. Feldman, Leo Feldman, Samuel Hart, D. Shapiro, Harry Batshaw, Isaac Freedman, Dr. Max Wiseman, Robert Hirsch, Dr. M. Scherzer, J. Kellert, H. Greenberg, A. Sommer, Felix Leopold, Philip Myerovitch, H. Hart, Harry Cohen, A. L. Kaplansky, P. Abbey, T. P. Hirsch, C. A. Baudette, Henry E. North, Ottawa; William Singer, Harry J. Levinson, Dr. S. E. Goldman, R. M. Pierce, A. S. Cohen, I. Rosenbloom, Jack Flanders, B. Gardner, Dr. A. S. Solomon, Dr. Franklin, J. B. Saxe, H. Sabloff, Lionel A. Sperber, A. Kellner and Harry Rabin.

CITIZENSHIP FOR MANY POLISH JEWS

The Polish Minister of the Interior accepted a suggestion made by the Jewish Club, whereby thousands of Polish Jews who have had no status in Poland will be permitted to apply for citizenship and their applications will be favourably considered. There were many Jews in Poland who for one reason or another could not obtain naturalization, although they lived in Poland for many years. They were regarded as "men without a country," since they could claim no other country as their own. By the present arrangement, thousands of them will be recognized as Polish citizens by which their lot will become established.

The Jewish deputies of the Polish Seim decided to vote against the extension of powers to the government advocated by the Pilsudsky regime. They agreed to favour the giving greater powers to the president, but will oppose any other changes, such as are desired by the present ministry.

The atheistic organ of the Russian communists recently published some statistical data with regard to the religious institutions in Russia. The number of Jewish congregations has increased during 1925 by ten per cent., and during the whole period of the Soviet regime only ten synagogues were closed in the whole of Russia.

Jewish barbers in England will keep their shops closed on Saturday, will be allowed to open them on Sundays, according to a bill adopted by Parliament, after an understanding was reached between the Jewish members and the Barbers' Association of Great Britain.

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Congregation Shaare Zion

ROSH HASHONAH this year occurs on Thursday and Friday, September 9-10. It is both a holiday and holy day. It is a season when all of us prepare to meet our God. It is a time when we assemble to renew our covenant with the highest and best ideals in life.

This year, Notre Dame de Grâce Jews have the sacred opportunity to worship in a Synagogue built and supported by them.

SHAARE ZION Synagogue on Claremont Avenue has already won for itself a name in this community.

The Synagogue is a veritable "MIKDOSH ME' AT." The services are inspiring. They appeal to young and old alike.

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New Year Greetings

By Mrs. M. Lefkowitz, president of the Ladies' Bikur Choilim Society of Montreal

As president of the Bikur Choilim Society, I am glad to extend greetings to our members and to the Jewish communisty at large, on the celebration of the New Year and the Day of Atonement. It is just at such a time as this that we allow ourselves to sit back and review our humble efforts at bringing comfort and cheer to the many poor and sick in our midst. And it is indeed with much gratification we note that our efforts were not entirely futile.

It has been my extreme delight, as president of this organization for eleven years, to witness its growth from a mere handful of women making a desperate effort to aid ten poverty-stricken families, to what it is to-day—with a membership of over 800, bringing relief and cheer to seventy-five poor and bed-ridden cases. We are able, by constant work and generous support, to distribute more than $400 fortnightly to our dependents. This money is brought directly to their homes by specially-appointed committees in a quiet and unpretentious way, sparing them many heartaches and humiliation. Having accomplished this, they go quietly on their way, content in the knowledge that they have accomplished good, for which they expect nothing in return but the opportunity and health to continue devoting time and energy to this noble cause.

And let me add that through all these years we were not unaided in our endeavours but can feel proud of the increasing interest manifested by our people. Their philanthropic spirit was indeed laudable. We feel confident that the New Year will be full of encouragement for us in our undertaking, giving us and our fellow-workers the everlasting blessings of the unfortunate.

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GAYETY THEATRE

If the eye registers eighteen times faster than the brain, then it would be a good scheme to wear blinders when witnessing the show at the Gayety Theatre, commencing Sunday next for a week's stay, when the "Dimpled Darlings," fresh from their metropolitan success, will reveal all their artistry and charm to local devotees of burlesque. George Leon, Ed. Lorayee, Viola Spaeth, Peggy Gilligan, Pearl LaFere, Joe West and Jimmy Walters compose the balance of the company.

AMATEUR SCIENTIFIC ASSOCIATION

The Amateur Scientific Association meets September 7. L. J. Korenberg will speak. Prospective members communicate with the secretary, L. J. Korenberg, 123 Dante Street.

Modern Heating with Friendly Steam

It is frequently stated that the great industrial development of the past two decades has been due to the adaptation of steam to the needs of industrial and transportation requirements. These applications are visible on all sides.

Steam is used to propel our railway locomotives because great power is required and in industrial applications steam is frequently used under conditions of very high pressure.

These visible results from steam in industry sometimes bring about a wrong impression of its exceeding usefulness as a safe and satisfactory heating medium for various types of buildings.

No one has a fear or dread of any hidden dangers in a boiling tea kettle—naturally not! Well, the modern steam heating system uses and circulates steam at tea kettle pressure, so that the "bogey" that steam is dangerous for heating can be readily disposed of. Further proof of its great adaptability is its very general application to-day to the heating of all kinds of our present-day new buildings.

In the past ten or fifteen years very great improvements have been made in the types of steam heating systems, which to-day warm our buildings. They have great flexibility, that is, will provide quickly the necessary heat for comfort in any kind of weather for any part of a building. They have eliminated all of the unsatisfactory features of the older types of steam systems, such as poor control of the heat at the radiator, and leaky, sputtering air valves have now been abandoned. The operation of the systems are now very simple and efficient.

Friendly steam, at tea kettle pressure, reached its present state of perfection in the modern low pressure steam system after passing through three stages.

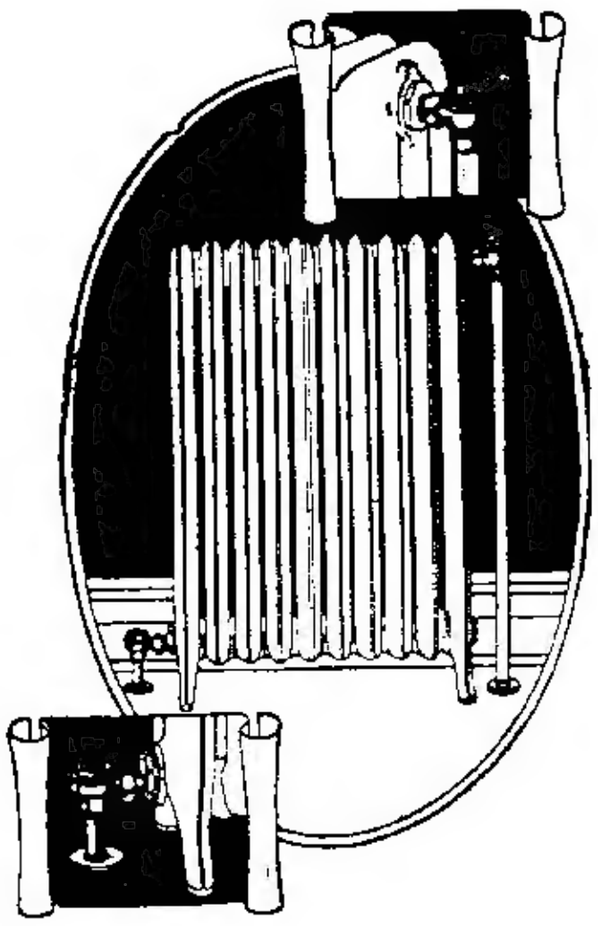
First came the one-pipe system, where the steam travelled up to the radiators through the same pipe by which the water was expected to find its way back to the boiler. All too often this caused a pounding racket in the pipes and also interfered with the complete, even heating of the radiators. The addition of such devices as hissing, leaking air valves did not overcome the disadvantages of the one-pipe system. The two-pipe heating system, while an improvement, still retained the troublesome air valve, but it also required the use of two radiator valves, both of which had to be kept either fully opened or fully closed. The third stage of development in the modern steam system occurred when the Dunham Thermostatic Radiator Trap was invented. This invention permitted the freeing of air and water from the radiator and at the same time prevented the escape of friendly steam from the radiator.

The modern low-pressure steam heating system now employs one of these thermostatic radiator traps and a simple inlet valve on each radiator. As the steam is delivered to the radiators by the steam mains connected to the boiler, it passes through the inlet valve, gives off its heat in the radiators and passes out through the Dunham Thermostatic Trap in the form of water and air. When the radiator is completely filled with steam and is hot all over, the thermostatic trap closes to prevent the waste of any steam into the return piping. Air and water pass out through the trap freely and the water is returned to the boiler through the return mains and the air is permitted to escape to atmosphere and prevented from re-entering again. This feature enables the steam to reach the remote parts of the heating system with but little pressure on the boiler. Fires do not require to be forced to secure proper steam circulation, and this results in fuel economy.

Dunham Steam Heating has numerous advantages over hot water heating. It circulates heat very quickly, while a hot water system takes considerable time to increase the water temperature sufficiently to stimulate circulation throughout the system. Sluggish circulation in a hot water system in zero weather often prevents proper heating of rooms. Compare the slow action of a hot water system with the quick, responsive, animated results from steam, which is available at the turn of a valve and you will have one of the chief reasons why many are installing Dunham Steam Heating in residences as well as all other types of buildings. Then, too, there is no danger from freeze-ups in a steam system, when radiators are turned off, such as is always prevalent with hot water systems. Friendly steam can be turned off in unused rooms with perfect safety and with a resulting economy.

Continued on page 102.

We extend to our many Jewish customers and friends throughout Canada a Happy and Prosperous New Year.



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SAFETY

Radiators in the Dunham Heating System do not have hissing, leaking air valves, sputtering water and steam on walls, rugs, floors and ceilings below. Neither do the radiator valves leak, for they are leak-proof. Dunham System radiators may be shut off in unused rooms without danger of their freezing and breaking.

SATISFACTION

There is complete satisfaction with a Dunham Heating System. It is quiet. It is responsive. It is flexible in response to outdoor weather conditions. It is simple in design and extremely simple in operation. It provides all the heat you will ever need and does so in an economical, efficient manner.

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Portrait of a Prodigal Son

By YOSEF GAER

All marks of foreignness were gone from him and his life at home ordered to be fashioned by the customs of the land. He had come to stay, he said, and one who [illegible] a new land and become part of it must send his roots deep into [illegible] he conceded, but rich in promise of its fat and the deepening of its sources.

As soon as he was aware that Winnipeg would be the place where he would raise a family, and Canada his home, Aaron Brownstein turned Alfred Brown. A native product must bear a native name, he argued with his mocking friends, and Rebecca Lefkowitz agreed with him. Through the intuition that was his calm wisdom Alfred knew that Rebecca liked him at first sight as much as he liked her, and that she would consent to be his wife when the time was ripe for the asking.

Before a year was over he had married her, and to the county clerk who issued their marriage license Rebecca gave her name as Bernice, to please the man she loved from then to the end of her days. Alfred thought the change unnecessary, but Mrs. Bernice Brown being euphonious to his ears and other thoughts just then being uppermost in his mind, he said nothing to his wife about the wisdom of her change. And Bernice she remained from that day on.

They moved into a small furnished flat in a Gentile neighbourhood, to be close to the department store where Alfred was employed as manager of the shoe department. Bernice had resigned her position as cashier in a restaurant, and not having had the advantages of a European education as Alfred had, she began to study. And he, too, invested his free time in reading books and acquainting himself with the culture of the country that had adopted him. At first he measured all he read by comparison with the Russian masters he had admired and found the English bards wanting. But by degrees he came sensitized to the English word and phrase, and his taste appreciative of the richness of the English literature. Gradually he grew to like it with maturer understanding than he had ever liked the creative works of other lands. Bernice had lesser joy in her studies, but speaking, as they always did, the language of the land, she lost all foreign accent, and her vocabulary widened sufficiently to give her tongue full freedom. Alfred encouraged her to continue her studies, and the hope of becoming as educated and cultured as her husband spurred her on.

When the time came she gave birth to a boy and they were asked to move from the flat, where children were not allowed. Alfred foamed his anger at the Irish landlady who considered childbirth a disease but secretly was glad that that was the only reason they had been served the notice.

Just then Alfred had entered into business for himself, and now that they were forced to move from their flat he found a little cottage in the neighbourhood of his business, where they settled with their own furniture and household goods. The arrival of his son, the opening of his own business, and the establishing of his home combined to give Alfred the joy of feeling his tentacles reaching down deep into the ground. Here he would grow and develop, not an outcast amongst nations, an undesirable foreigner, but a Canuck, and a British subject. The thought of his being a British subject filled him with pride. And he began to interest himself in politics. Not actively, but as other citizens did, by reading the newspapers each day after coming home from work.

Life became a duty, and Alfred fulfilled it as such. Each morning he went to work, returned after six in the afternoon kissed Bernice and the baby, changed into comfortable apparel, attended to the grass in front of the house and the little garden behind, then seated himself in the rocker on the porch and participated [illegible] world's affairs—especially those of more vital importance to him as a British subject.

Bernice was now all concern about the baby and the house. She no longer read, but worried more about baby's food, and baby's great weakness—its stomach. And by the time baby was large enough to move about and break the dishes she gave birth to another child. This time a girl. And again Bernice and Alfred squabbled mildly about the name. When their first child was born Bernice wanted to call him Avrohom after her father. But Alfred would not listen to the idea of handicapping his child with a name that would certainly be changed to Abie—the very wall that he had tried to completely demolish. George Bernard Brown is what he had decided upon. That he reached that decision immediately after reading "Major Barbara" he did not explain. And George Bernard Brown it remained. But Bernice registered her objection by never calling the child by name. Instead she called him "Junior." Now that a girl was born Bernice wanted to call her Lilia, after her grandmother. But Alfred had chosen the name long before the child was born—Olive.

"Why Olive? Why not Green or Champagne?"

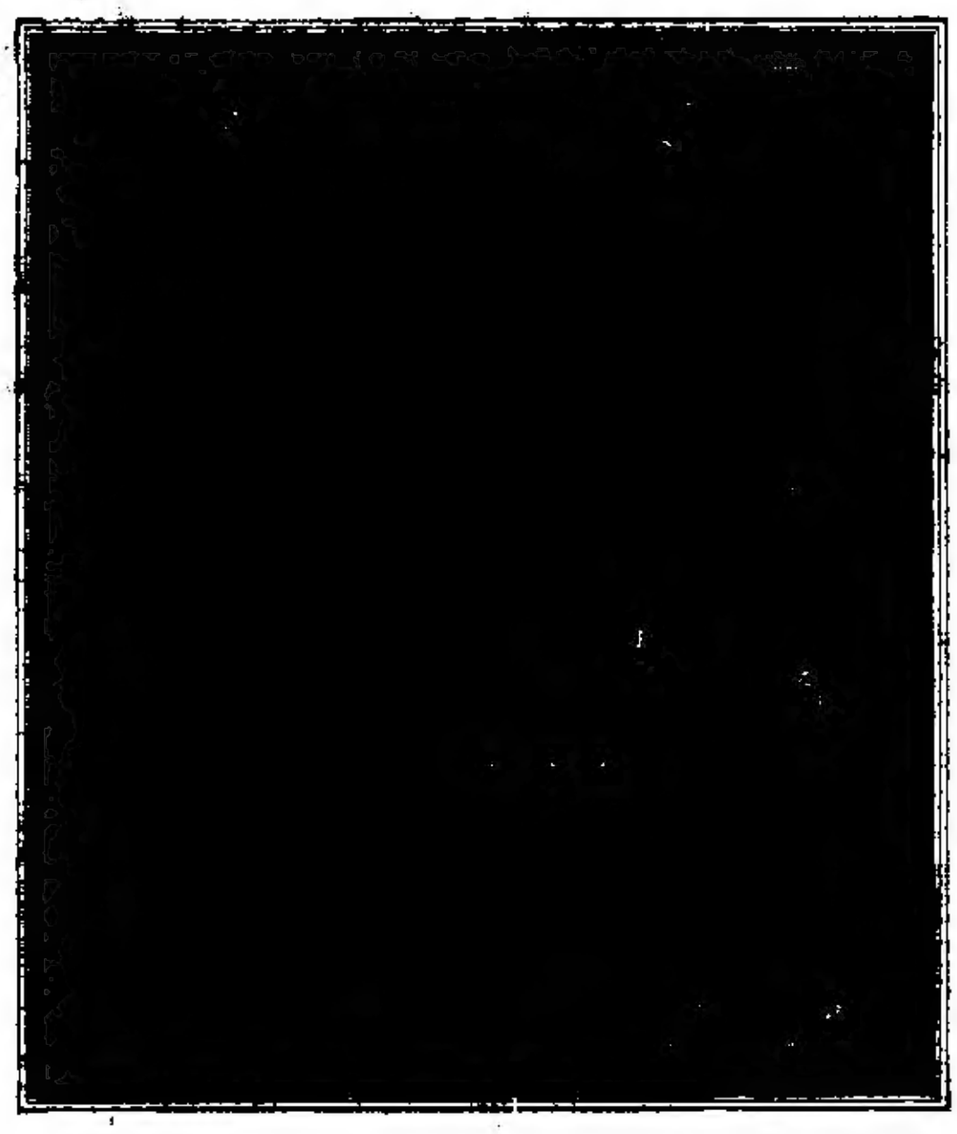
"Because Olive is a beautiful name," Alfred argued, knowing that he was uttering only half the truth, determined never to disclose to his wife the sentimental part of him that desired to have Olive Schriner commemorated in his household.

The child was christened Olive, but Bernice registered her protest again. And "Sister" was her name for years to come.

By the time Paul came into their lives they had already moved into their own home on the West side. A house with a top floor to it, and a basement where the furnace was below the surface of the ground. No part of the house made Alfred so happily proud of his ownership as the basement. Its being in the ground seemed symbolical to him. Up on top, in the front room, they had a large mahogany phonograph filled with records from operas, popular waltzes and Harry Lauder. Above the phonograph was a neat print of Europa on the Bull. The rest of the furniture, heavy mahogany, matched in sanctimonious taste the dining room set beyond the arched doorway that divided the two rooms. For blocks in that neighbourhood, Alfred knew, the houses were arranged in that way, with only minor variations. It was somewhat too placid and vacuous an arrangement and bored him at times, but he consoled himself that his children growing on that soil, would, like their neighbours, prefer such a mode of living.

It was then, too, that Alfred entered into partnership with James McLeod, salesman of a local shoe manufacturer. They opened three stores over the city under the name of "The McLeod-Brown Booteries." And in this partnership, too, Alfred sought a symbol. He began associating with the McLeods, and their leisure being limited, their association gradually curbed all others, until the McLeods were the only ones that came to their home once a month, and whose home they visited as often. Gradually Alfred felt his amalgamation growing upon him. In his coat lapel he now carried a Masonic insignia. He belonged to the West-Side Citizens' Improvement Association. He had contributed generously to a Children's Asylum being erected in the city. He became a member of the Chamber of Commerce and joined the Committee of Patriotic Citizens.

Once he caught his wife playing with Olive and Paul, and telling them of her own childhood amongst "goyim" who had made their lives miserable. And in



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her talk she called Paul "Paulele" and "Paulenue." Alfred became enraged and scolded his wife for instilling into the minds of their children the knowledge of racial differences. Even her endearing terms he pronounced injurious to their young minds. He wanted to give his children a fair chance of freedom from warping complexities and inhibitions. British subjects they were born and as such they should grow up amongst the other Canucks, unhampered by sickly prejudices of racial misconceptions. He talked on. Bernice looked at him in surprise, little suspecting that he merely repeated, in a louder tone, arguments he had offered that day to one who had approached him as a prospective member of the local Bnai Brith Order.

Just then Junior walked in with a broken nose. With blood streaming from his broken member, his wails vibrating through the cut-glass on the buffet in the dining room, Junior sputtered out his story. Rusty, a schoolboy of his own age, had quarrelled with him about a matter of arithmetic, and when worsted in the argument, bespattered Junior with nicknames "Abie" and "dirty Kike," to which Junior responded with "dirty Irishman" and "Blockie." Rusty then began to fight and broke his nose.

"The dirty Irishman!" Bernice muttered.

Alfred shot at her a look that silenced her for the day. But it gave him no peace. Where did the children pick up these racial hatreds? He was a British subject and determined to find the source. And when Junior's nose was attended to Alfred visited the principal of Junior's school. He was received with smiling friendliness, and, after his story was told, assured that the principal would investigate the case.

"Of course your children seem hypersensitive and more querulous," the principal explained.

Alfred protested to the contrary. Junior was particularly good-natured.

"I don't mean your boy, Mr. Brown," Mr. Campbell interrupted him. "But my experience with Jewish children convinces me that they are more sensitive and querulous than ours."

Alfred left the school with the last words of the principal stinging in his ears. "Ours!

But business has a way of keeping men from thinking thoughts of vital value to themselves. And Alfred had to return to his stores, thriving, growing institutions in his partnership with McLeod. And when time soothed his rage he cancelled his subscription to the Anglo-Jewish publication that had been coming to his home each month. Amalgamation he realized must fail unless there comes a thorough assimilation; and a beginning never comes in the middle. Of one thing he took care: that his children should know nothing of religion. Religion he accused of wilfully creating walls between man and man, where no other differences existed. And when approached that week for a contribution to a church around the corner from where he lived, he refused. The smiling gentleness that was his lot amongst his friends and neighbours, and that Alfred interpreted as a brotherly desire to accept him as their own, now changed to wrath when he refused to aid their need of another house of religion. Insinuations were made that a Jew and his money are hard to part, and that a good Canadian is a good Christian. Alfred was steadfast in his refusal, but in his heart he felt a change.

During Christmas eve that year, after the children had been put to bed with Paul still sighing, after crying until his eyes were red for a Christmas tree, Alfred and his wife remained in the dining room drinking tea and watching in silence the bright lights in a front room across the street, and people flitting by in silhouetted happiness. Alfred left his seat and in his slippered feet ran upstairs for a book he had begun the day before. But Bernice did not let him read. For an inexplicable reason she felt melancholic and sick at heart just then and wished her husband and herself might play Lignum ad cruris.

"You know, it must be 'Chanukah' some of these days, so let's celebrate," she coaxed him with a smile.

He put his book away and brought a pack. And as they played they tuned their ears to strains of music outside, and glanced at the multi-coloured lights in the window opposite.

"I read in the papers to-day that they kicked out the Jewish students of a Hungarian university just because they were Jews," Bernice broke the silence.

"That was in Hungary! Here such a thing could not happen!" He chopped his response and continued to shuffle the cards. But he lost interest in the game and talked in vague terms about the advantages of true democracy. He talked on, but his lips did not utter his thoughts. And when the lights across the street went out and the clock in the kitchen coughed the eleventh hour Alfred and Bernice retired.

Two days later Alfred came home minus his mustache. He had taken it off because his partner mentioned that it gave him quite a foreign look. But to admit that to his wife would be equal to destroying her respect for him, and Alfred urged his inventiveness to find a valid excuse. Bernice listened to his explanation with doubting ears, for she had liked his mustache and without it he seemed strange to her.

And in the spring, when Alfred desired the acquisition of a dog, Bernice suspected that there was something wrong with the tissue of her husband's brain. But the McLeod's had a dog, and it seemed the vogue in their neighbourhood. Thus Faust was added to the family. At first Bernice feared the young wolfish police dog, but by degrees he became established in their affection.

And when Faust took sick Alfred was as concerned as if a child were ill, and phoned twice a day to learn the dog's condition. Then the dog died, and the children buried him and erected a cross above his grave. Alfred resented the cross and ordered a slab of granite bearing the inscription:

Here lieth
Faust
Faithful dog of the
Brown Family

Then followed a date. The children talked about getting another dog, but Alfred gave it no thought, his mind disturbed with George Bernard's entrance into the Manitoba University.

On the third day of his son's college career he came home with a torn shirt and his face so marred with scars as to leave no feature recognizable. Bernice's heart was full of pain, and Alfred's full of anxiety.

What had happened he told them later when his clothes were changed and his wounds were dressed. A sickly student, a Russian Jew, refused to offer any fun in the initiation parade because of his health. But the students dragged him forth and called him a coward and other vile names. George Bernard interfered, and he, too, was called a Jew and coward for his interference. In return George Bernard broke one student's nose and split the lip of another. Then they jumped on him in a mob.

Alfred shook his head wistfully and murmured something about "the wall." But business has a way of keeping men close to the trough where life flows with the tastelessness of tepid unsalted water. And those who drink that water, once as a drug, soon become addicted to it and accept it as the food and essence of their being. And Alfred was a great success in his own line. George Bernard had joined a Jewish club in the university and become a member of the Young Zionist organization. But Alfred went his way, still convinced that the wall could be broken down until men are judged as men and not upon the racial faults or virtues. And just now his thoughts were centered upon an efficiency system for the shoe factories they had opened in a town nearby.

All at once the war broke out and disturbed Alfred's peace. He was pacifistically opposed to war, and his eldest son was of age. Turbulent days followed [illegible] Then

approached for a contribution to a national defence fund he hesitated. "The Mission of Israel Is Peace" flitted through his mind. And he made his contribution doubly big. And when his son was forced to enlist he rationalized that a country worth living in is worth fighting for, and tried to console Bernice with these arguments.

But Bernice aged quickly whilst her son was gone to war, and aged the more when he returned gassed and yellow-skinned. Alfred bit his lips at the sight of his son, but was content that he had had the occasion to make such a sacrifice for the land of his adoption. Only when he read that in the country of an Ally a group of students nearly lynched some Jews because they had wanted to continue their studies, Alfred clenched his fists and wished to find an explanation for the wrong. The incident wakened Alfred to the cause of Jewish war-sufferers in the country of his birth, and he volunteered to collect money for the needy ones.

His first stop was at the office of Mr. Andrews, president of a wholesale house, with which he had dealt since his entrance into business. Andrews, an imposing bald-headed man, rose to meet Alfred and looked puzzled at the man accompanying him. Alfred introduced Mr. Rodnick, another volunteer from the Relief Headquarters, then explained his mission that day. As soon as it was clear that Alfred had not come for business Andrews showed impatience, and when Alfred finished his explanation, drawing in dark colours the situation of these war-wracked people in Europe, he was attacked with questions. Andrews seemed eager to know why their own government did not help them. And why they did not throw in their lot with the Near East Relief. And how one could tell that the money would reach them now that their governments were so unstable and irresponsible. Then he rang the bell for his secretary. And when she promptly responded to his call, he asked Alfred to write down the name of the Relief and handed it to her, asking her to have a check for five dollars made out to that name and charged to his private account.

"Five dollars!" Alfred gasped.

"Well, Mr. Brown, you understand we have so many obligations nowadays that, though I would like to, I can't be more lavish in my donations."

Alfred left with an insulted air. But he found McGregor, his lawyer, likewise willing to make a similar offering, and that out of professional courtesy; Doolittle, his banker, claimed to have already contributed to the Jewish Relief; Allen, head of the tannery where they purchased leather, supported a remote relative crippled in the war, which, he assumed, relieved him from any other obligations to war-sufferers.

When the day was over he had collected fifty dollars, and sufficient understanding that they, his erstwhile friends, were not eager to alleviate the suffering of people that were not of their race. And in the street car going home he overheard a conversation about "the dirty Jews, the Bolsheviki, that started the revolution in Russia."

That evening he sat close to Bernice in the front room and leafed over some pages of their past in a manner that pleased and puzzled her.

"You know what I heard to-day, Bernice? I heard that Sam—Sam Berditzky is sick. It's a shame! We haven't seen them now in years. Drifted apart somehow. And we were such close friends in our day."

"It's time for you to put that book away," Bernice turned to Paul, blue-eyed and tall, and absorbed in a recent volume on baseball and its heroes.

The subject turned on Olive and the child she was expecting. But Alfred seemed detached, speaking only in monosyllables about his married daughter.

"What do you say if we run down to see Sam and his family to-night?" he suddenly interrupted his wife in her exposition of Olive's mistake in refusing to reserve a place in the maternity hospital.

"Now?" Bernice looked surprised.

But, trusting the wisdom of her husband, she waited for no reply and went upstairs to dress. On the way to their old friends Alfred told Bernice of his plan to dissolve partnership with McLeod and take Paul into the business. She was pleased that he consulted her in such matters, and agreed with him in silence.

They rang the bell at Berditzky's door with wondering unease, but were received with a blushing welcome as to guests from a distant land. Their awkwardness soon melted and friendliness of bygone days was resuscitated with the eagerness of a common understanding. Amongst other things Berditzky told them of his son, Ben, who was making his way through college by teaching in a Hebrew school at night, and Alfred nodded his head in glowing admiration of one who though born in the land was capable of teaching Hebrew.

On their way home he told his wife he wished he knew a way of making his children promise to teach their offspring the Hebrew tongue.

"You know what, Rebecca, if I were not too old I think I'd change my name again to what it was," he confided to her.

"Since when are we too old?" Bernice was offended at the insinuation.

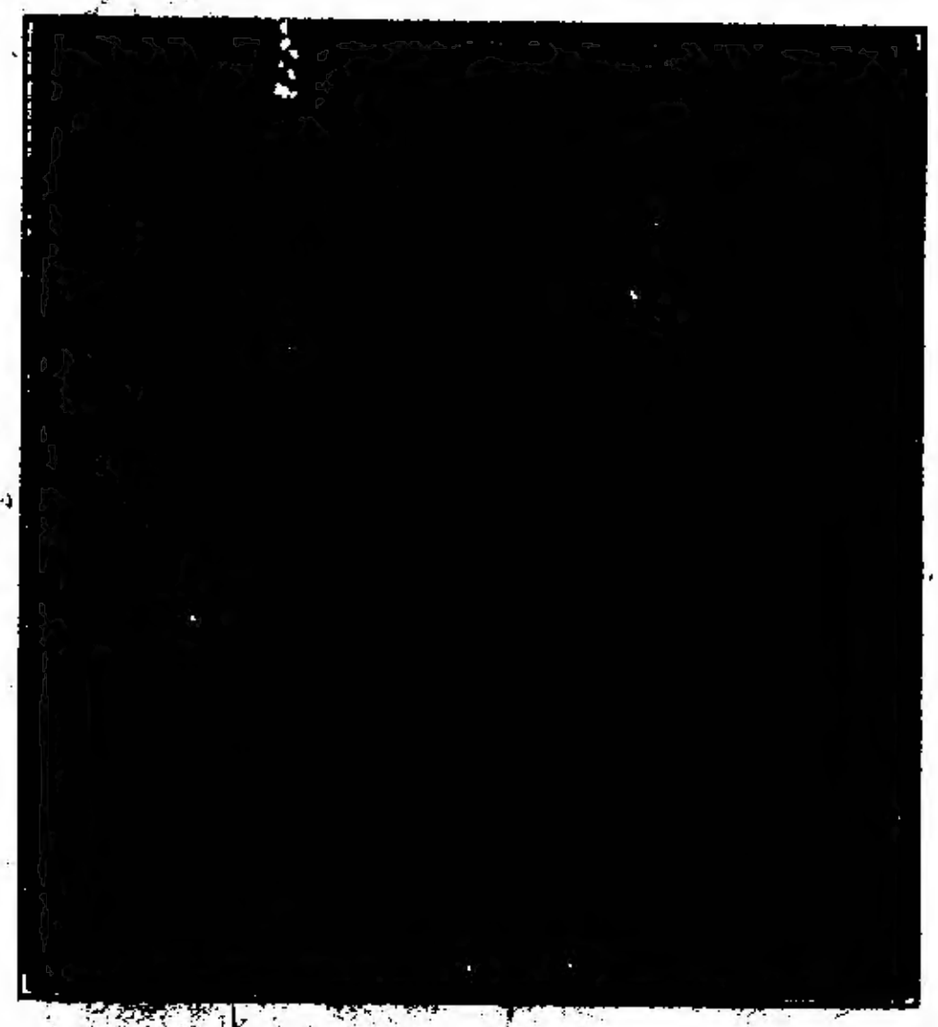
"I didn't mean it that way," Alfred laughed. "And yet—"

"And yet what?" Bernice demanded with an intonation.

It seemed the winds had carried the message to the North-End that Alfred Brown had experienced a change of heart, and a path was trodden to his door by those who wished to acquaint him with the Jewish cause. Alfred received them all with an open mind and an open hand. And when approached to buy some land in Palestine he became wildly enthusiastic. The ownership of that land was a symbol to him, and his name to that deed he gave as Aaron Browastein.

All marks of foreignness were gone from him, and his friends thought it strange that he should have changed his name again. But to him his name, too, was a symbol. And Bernice looked at him in admiration and agreed with him.

—THE JEWISH FORUM.



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Renewed

By NETTIE DUGA PILCHER

(This story won Second Prize of $75.00 in the Short Story Contest recently conducted by the Brith Sholom News.)

Mama Berman's dustcloth moved carefully over bureaus, dressers, ice boxes, sewing machines. With difficulty she crowded her small figure between an old organ with elaborately carved case and a music box. On tiptoe she reached to the top of a good office desk whose roll top was tightly closed. This she dusted with especial care, patting it almost lovingly. Working on past the sharp corners of crowding objects, she made her way back to the crazy path that led from the front door to the lean-to at the rear.

Through this rear door Bennie soon appeared, hurrying to catch the car that would carry him down town.

"Good-bye," he called.

"Wait, Bennie! Wait, one second." The boy hesitated.

Mrs. Berman pulled her son's head down and brushed her lips to the spot where his dark hair, sleek as varnish, left his forehead. With an impatient pat on her shoulder, he swung about and the store door banged behind him.

Through the window his mother watched him go. He was a dark, handsome boy of twenty, slight, like his parents, but very modish. Mrs. Berman could not resist a thrill of pride at his excellent appearance, yet it was with a sigh that she called to his father at the rear of the store: "Bennie looks fine when he goes to work in the mornings. He seems so busy and kind of nervous like, sometimes. Maybe the work's too hard for him. I wish—" she broke off. "Anyway, he looks fine in the mornings."

"Yes, yes," his father called back. "I been years buildin' up a business for him, but he thinks he's got to work down town. He'd look a lot better to me, Mama, right here at home and not so dressed up."

Mama Berman sighed again, heavily, as her eyes returned to the window. It was dingy and the letters spelling in thin white paint, "Abram Berman—Old and Renewed Furniture," were hardly legible. The window occupied, with the door, about all the front of the tumbling, two-storey, frame building. But, as the rough, ungainly shell houses the pearl, so Abram Berman's shop housed many pearls—in the furniture line—for Abram was an artist. He was an artist, yet, but he worked with saw and glue and varnish brush.

Few who bought at a bargain a neatly mended, newly varnished table or chair would ever have dreamed what a wreck it had been when Abram Berman picked it up for a few cents.

Mama Berman was the salesman of the firm. Except for the hour or two a day spent at her house work in the rooms above the shop, she occupied a rocker, crowded conveniently close to the aisle, a dining table close upon that. Here she sat and darned or mended or frequently read her prayer book between customers. She was very faithful to her task, knowing how jealously her husband begrudged every moment that called him from his shop.

She was a thin, little, sallow woman, her graying hair parted in the middle and drawn tightly to a knot at the back of her head. Seated in her rocker, she seemed engulfed in a sea of furniture whose waves rolled up about her, but never receded. She sold furniture, of course, but the sales were always rapidly replaced by other articles in need of repair.

How proudly the renewed pieces stood forth from the old as much as to say: "See me! I've been touched by the master's hand!"

On this pleasantly warm spring day Mrs. Lipke a prospective customer heaved herself through the front door that barely admitted her and waddled carefully down the path toward Mama Berman's haven. Arrived there, Mrs. Lipke dropped heavily into a rocker across the aisle facing Mrs. Berman. Mrs. Lipke was 5 feet 2 inches, and 195 pounds of friendliness. The two women were old friends.

"Hello, Mrs. Lipke!"

"Hello, Mrs. Berman! How you been lately?"

"I been fine. How's your folks?"

"All well and busy, thank God. My son-in-law's doin' fine now in the contractin' business. I'm so happy, Mrs. Berman. You should know how nice he is. We all live together so nice, my husband and me, and Minnie and her man. He's just like a son to me, Mrs. Berman. I say every day to Minnie: 'Thank God, you got a good man who's as good to your mother as her own son should be, if she had one.' It's the truth, Mrs. Berman; he's as good to me as any woman's own son should be."

Mrs. Berman winced, then mother pride sprang to her own son's defense. "Our Bennie does well, too. He's down town by the gents' furnishing business. He likes the new styles and he looks swell in good clothes."

"Ain't he goin' to come and put in a line of new furniture in a nice building here, like his father wants him to?" asked Mrs. Lipke, keenly.

"No; I guess not." Mrs. Berman closed her thin lips firmly after each sentence as if to still their trembling.

"Why not?"

"He likes it better down town. Says we're too far out. His father's work is dirty. He don't care for furniture much."

"Too bad," said Mrs. Lipke sympathetically. Though never having borne a son, she knew how only sons cause mothers' lips to tremble.

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"This part of the town is building up fine," she went on. "You're an old stand here. 'In on the ground floor,' as Minnie's husband always says. It's a good location for a furniture store, and with a new line in front and a new building and Mr. Berman's work shop for the old junk in the rear, you'd do fine. Think not?"

"I guess we might," said Mrs. Berman slowly, "but Papa's too old to handle it alone—and you know how he is about his workroom. Don't care whether he sells or not if he can keep busy there."

"That's so. Say, Mrs. Berman, I got to tell you what I came over for. You still got that office desk?"

"Desk?"

"Yes. The nice one—just like new—with the roll top and the lock and everything."

"Yes."

"I wonder would Mr. Berman sell me that. My Minnie's husband's got to have a desk. He's so busy in the contractin' like I told you. Lots of new houses goin' up, and he's got to have a desk in the dining room. I wonder would Mr. Berman sell his."

"I don't know." Mrs. Berman paled. Her sallow skin blended with the faded leather behind her head. "He's savin' it for Bennie."

"Yes, I know, but he's had it so long. What do you think?"

"I don't know. Better ask Papa." Mama Berman trembled, wondering if Papa would relinquish his dream.

Mrs. Lipke placed each hand firmly on the arms of her rocker, bore down heavily and heaved herself to her feet. "I will."

A few steps brought her to the workroom door.

A gray-haired, near-sighted little man peered closely through his glasses at a shining red phonograph on whose surface he had just completed a glassy finish. He was unaware of her presence until her 195 pounds creaked the two steps perilously.

"Mr. Berman, howdo!"

He looked up, dark eyes sharp behind his glasses. "Ah, Mrs. Lipke. How are you?" He faced her, brush in hand.

"Mr. Berman, I only want to bother you a minute. I asked your wife, but she don't know. My Minnie's husband's got to have a desk. He's doin' fine in the contractin'."

Abram Berman nodded as absently as if he had not heard.

"I said to myself you got a fine desk here. Been standin' for several years—never used. I like you should sell it to me, Mr. Berman."

"Desk?" questioned Abram doubtfully.

"Yes, that nice roll top one that you got against the wall in there." She flung a fat arm wide.

"That desk! No! That's for Bennie."

"But he never uses it, Mr. Berman." Mrs. Lipke felt argumentative. They seemed so stubborn—and she did want that desk. "It just stands there and collects dust—not bills, Mr. Berman. A desk should collect bills. Do you suppose Bennie will ever use it?"

"Yes."

"When?"

"I don't know, Mrs. Lipke, I don't know. Some day he's going to come home to his father and he's goin' to say, 'Papa'—Abram Berman's dark eyes kindled—'Papa, I'll stay home and work with you. We'll build a fine store, we'll carry a fine line. I'll sell the goods, you'll make the old stuff look nice, and we'll put Mama in some clean housekeeping rooms where she can cook and fuss around like she likes to and rest when she's tired.' He's goin' to say that some day, Mrs. Lipke, and when he does I'm goin' to say, 'I'm happy to take you into partnership, my son. Here's your desk.'"

"So, you won't let it go?"

"No, I won't. But here's something fine I'll sell you. Your son-in-law should like this, Mrs. Lipke, if he's doin' well." The artist stepped aside with a slight flourish and displayed his work.

"A phonograph, Mr. Berman!"

"And such a one!"

"Brand new, Mr. Berman."

"Absolutely reserved, and such a bargain!"

"But I'd swear it was a new one."

The artist could not refrain a boast at his handiwork. "You should have seen it, Mrs. Lipke. Its legs were weak and it stood so," assuming a very crooked attitude. "Its lid was warped and its silk was rotten." He pointed to the new material behind the front bric-a-brac. "It was scraped and scratched and scarred, Mrs. Lipke. They had treated it rough. It had been in bad company, I tell you! But now, you see, you say it's new." His stooping shoulders straightened with pride. "And why, why, I ask you?"

Mrs. Lipke stood enraptured by the glossy thing.

"Because it was made of good stuff, Mrs. Lipke. There was good in it, I could see at a glance, and when it's good stuff, good stuff, mind you, that's been treated rough, it's worth renewing."

"Yes, and you know how to renew it, too, Mr. Berman."

"Listen a minute, how it plays." Abram hastily laid aside his brush and with the tip of a gloved finger carefully raised the varnished lid. Sweet music came forth. Mrs. Lipke's fat face creased and her rosy flush deepened. Abram's dark eyes sparkled.

"It's beautiful," she whispered.

"Ain't it so," he came back hoarsely. "Now it's a pleasure in any one's home. Yes, a pleasure to anybody."

"I'm goin' to ask my Minnie's husband, to-night, should I buy it," Mrs. Lipke told him as she took her departure.

Not long after, another caller made a visit to the little store. Mrs. Berman had hardly risen from her chair when he had reached her station at the middle of the shop. It was a blue-coated police officer whose face was familiar to her.

"Howdo, Mrs. Berman. Is your husband about?"

"He's back there," she pointed, wonderingly, as he disappeared through the rickety doorway at the rear. Mama Berman sank into her rocker and resumed her sewing but her keen ears were strained. Blue-coated officers going about an errand arouse the curiosity of less simple-minded folk than Mrs. Berman.

"Ah, there you are, Mr. Berman. Busy as usual, I see."

Abram Berman peered at the blue coat with faint recognition. "Hello, Mr. Officer. Yes, yes, always busy. What you doing here?"

"I'm looking for that son of yours, Mr. Berman. Where is he?"

"He's not here now. He's got a good job, down town."

"I'd like to see him about something."

"Oh, you can't have him for a job on the police force. That's a good joke on you, officer. He's got a dress-up job in a clothing store, down town, that boy has." Pride of son came natural to one of Abram's race and what business was it to this man what unfulfilled hopes were heavy within a father's breast.

The officer's face grew serious as he looked pityingly at the little near-sighted man. "Mr. Berman, I'm sorry, but I'm here to arrest your boy. He's gotten into bad company—and he's gone wrong."

"Not my boy." Abram Berman peered closely into the officer's face.

"Yes, Bennie. He's been handling stolen goods. We've got two of his pals in jail, now and they've confessed. He's in on it too. We've got the goods on him. It's a fact."

Out in the store a little old woman pressed her head to the sharp edge of the table beside her and pressed and pressed that she might not cry aloud. A half-darned sock slid from her lap to the floor.

"I'll have to take him right along, Mr. Berman."

"He's not here," said the little man, turned to stone. Shoulders, with a natural droop, drooped lower and stayed so; nails of long slender artistic fingers bit into palms and stayed so; eyes fastened upon the shiny red phonograph and stayed so. It was almost as if he slept—he stood so motionless.

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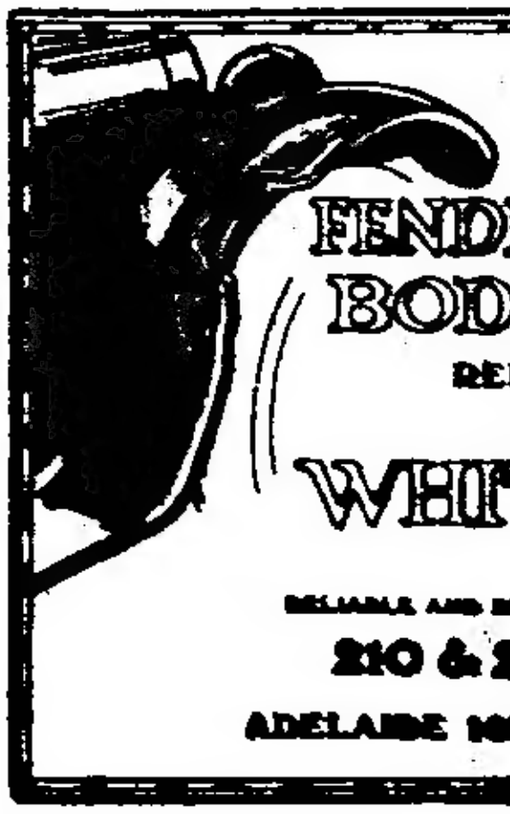

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"Well, of course, we'll get him wherever he is," the officer said, not unkindly, as he started for the door. Then he turned. "You're a good man, Mr. Berman. It's too bad. If he should come here you'll bring him to the police station, won't you?"

Abram Berman did not hear.

"He sure knows by this time we're after him, but if he should come home for anything you'll bring him in, won't you, Mr. Berman?"

"I'll bring him in," Abram echoed thickly, without moving, as a sleeper might speak out of a dream.

Then came a blurred step on the outer stair leading to the living rooms above. A shriveled mother lifted a throbbing head, ears strained in terror to catch the sound. A little man of stone came to life strangely as the sound blurred again on a second creaking step.

"Bennie!" he called. His shoulders rose, dark eyes blazed, his face, the face of fury, became the colour of milk.

At his call the step had halted. Now it came again, softly—one step higher.

Abram Berman's breast rose and fell with passion, his nail-scarred hands opened and shut, eyes darted hither and yon in search of a weapon. He looked like a man who might kill.

"Bennie, here!" he screamed. His eyes covered every nook, peering near-sightedly. "Ah!" Among a pile of junk against the wall he saw what he sought. There it lay with broken curtain rods, a carpet beater, several broom handles, a demolished floor lamp. Breathing heavily, he caught it up—a thonged whip. It dropped from his nervous fingers with a clatter. Steps were heard descending the stair. Again he stooped and grasped the handle as a side door opened, and a dark, handsome boy of twenty, his pale face now a sickly green, hesitated there.

Mama Berman, drawing near the door; longing, yet fearing, for a sight of her son, saw the lash and divined her husband's purpose. As he pointed the handle at Bennie, its many thongs hanging and writhing as so many snakes, she braced her frail body with both hands in the door frame and leaned far out over the two steps. "Papa, papa!" she shricked, attempting to distract his attention; "Papa, Abram! My God, not that—not that, Papa, please!"

Unwillingly he held his fury as he turned from the boy to his wife. "Mama, I ask you, leave me with my son."

The door swung to between them as she shrank back from the look in his face.

Once more he faced the boy. No doubt now in Bennie's mind that his father knew. Without a word Abram pointed to a spot before his feet. Draggingly the boy drew near, terrified, yet fascinated. He could not have fled had he known this moment was to be his last. When he reached the spot where his father stood immovable, lash raised aloft, the young man fell to one knee and buried his twitching face in his hands.

Only then Abram spoke, controlling himself lest his fury choke his words. "Little did I ever think to hold a convict's lash over you, my only son. Little did I think to take my boy by the collar and drag him to the police station."

The boy doubted his ears. "Papa!" he pleaded.

"Yes, we go, when I have finished with you here—you thief!" At the word the dam of his control broke. "My God! I could mark you for life." The arm holding the lash aloft shook wildly. "You come here, you thief, home to your mother, the little mother that you let sit in there, day after day, wearing out, doing the work that you should do, you bum! Fine clothes, swell job, fine friends!" he sneered. "Yes, you see where your fine friends get you—where you belong—in jail. For your mother's sake, for your father's sake, I'll thrash you good. This one thing I got to show you," he screamed, "what the jail can't teach you—what you owe good parents!"

As the lash descended, the boy turned on his knees and flung both arms around his father's legs. A whistling sound came through the boy's clenched teeth. The lash struck—but it did not touch the boy. Instead, a livid scar appeared upon the polished surface of the glassy red phonograph standing perilously close.

Abram Berman stared, his arms nerveless at his sides. That scar hurt, too.

Bennie looked up wonderingly, then quickened to take advantage of the pause. "Papa, listen. Give me a chance," he begged. "I never did wrong before. It's the gang. They talked the wrong stuff into me. Thrash me all you want to, Papa, but give me a chance—not the jail. Help me, Papa." He looked up despairingly as he got no response. Then his eyes also fastened on the object at which his father stared.

"Papa, see, you put in time on old stuff like that and fix it up fine and give it a second chance. Won't you do as much for me, Papa? I'm yours, too, just like that is. I've been weak and rotten, too, I guess. Please, Papa, give me a chance—not the jail. I don't need the jail to teach me a lesson. I've had enough!" The boy was eloquent. His whole body pleaded.

Still his father stood, eyes staring at the scar on the phonograph. In his secret heart of hearts Abram was glad his lash had missed the boy. Once or twice he nodded in answer to his own thoughts. "It must be the jail. I can do nothing else."

The boy pressed his advantage. He rose unsteadily to his feet—stretched out his arms. "Papa, listen; there's a way I know. Probation! Papa, it's my first offence. I swear to make good. You vouch for me. Ask for probation. Papa! Are you listening?"

The old man bowed his head and mumbled something that sounded like the words, "Like as a father pitieth his children—"

"I'm through down town. I want to come home. I'll work up a business, we'll build a nice store and put Mama in cosy housekeeping rooms where she can rest. Will you do it, Papa? Will you help me out? I swear I'll do the right thing, Papa, for Mama's sake—for your sake, Papa, won't you help me—please?"

The ticking of the cuckoo clock sounded like a gong in Bennie's ears, his father was so still. Did he breathe? Would he never answer?

Slowly Abram Berman raised his head. He looked long and closely into his son's face. "Bennie," his voice broke on the name—"Bennie—my only son—" then reverently: "'May God be merciful unto us and bless us, and cause the light of His countenance to shine upon us.' Come."

As they passed through the outer room a penitent boy flung himself down before his mother, his head buried in her lap. She cradled it in her arms as she would a baby, rocking it to and fro, her tears dropping on the rumpled hair.

Abram Berman bent above them. "Never mind, Mama, never mind. We've got a way—it won't be so bad. I take him to the jail, but he don't stay there. He's coming home. Mama, Bennie's coming home, to stay!"

In the doorway they paused. Abram looked back at Mama smiling at him as she wiped her tears. He smiled, then he spoke softly. "Mind, Mama, while I'm gone—mind you don't sell that desk!"

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The Refugee's Birthday Party

A Story of Jewish Life in Present-Day Russia

By Olga A. Thenen

The train was moving very slowly, occasionally stopping for an hour or two at a stretch. In the jolting cars, packed with wide-eyed, pale-faced people who were running before the Communist invasion, there were wild speculations as to the reason of these stops. These huddled masses of humanity were fleeing from Baku, a large oil centre in the Caucasus, to Tiflis, the capital of Georgia. The Georgians had successfully fought off the Bolsheviki and their small country became a veritable haven for all the refugees.

Only a few fortunate ones had seats; the rest stood almost one on top of another. People were everywhere; some stood on the door-steps holding on tenaciously to the railings; others, still less fortunate, clung to the roof. Every now and then, when the train would suddenly lurch or increase its pace, a scream would be heard outside, a terrible unhuman scream. For a few moments the hum of voices inside would cease. Every one knew the meaning of the scream; some luckless creature was thrown off the roof or the door-step and probably ground to bits.

In one of the crowded cars, near a window, occupying the smallest space conceivable, sat a young, pretty woman. She held a little child in her lap. So drawn, so pathetically pale was her small delicate face, that even those unfortunate ones who stood, actually stood on their feet for the last seventeen days (since the train left Baku), looked upon her with sympathy. The child, who at first seemed asleep, stirred and began to cry feebly. Large, bitter tears rolled down the woman's face—the kind of tears that only come to hungry, suffering people. Her little boy was dying, dying for lack of food and she knew it. She herself had not eaten in two days. Her last bit of dry, stale bread she gave to the baby the day before, and now she had nothing more to give.

"Oh, Mrs. Shulman, I cannot, I cannot stand it any longer; it seems to me he is dying already," she said turning to another young woman who sat next to her.

"Don't worry, Mrs. Berman," answered her neighbour, "God is merciful, perhaps we shall arrive very soon. Mishenka is a strong child."

Mrs. Berman looked helplessly around her and pressed the child closely to her as if trying to compensate him by this embrace for the great suffering.

Mrs. Berman's husband was away from Baku when the Bolsheviki entered that city. As a director of one of the large local oil companies, he was called to Tiflis for a business conference just before the Communists captured Baku. This was six months ago. At first Mrs. Berman was frantic. Her servants left her immediately after the occupation, refusing to serve the "bourgeois," and a few days later, the new authorities confiscated her large house with everything in it. She herself, with her infant, was assigned a tiny room in a woebegone section called the "Old Fortress." Only some very meager personal belongings was she allowed to take with her.

The first few weeks were like a horrible nightmare. In order to procure a little food, hours and hours had to be spent standing in line. Sometimes, at the end of four or five hours of waiting, she would be told that the supply for that day was exhausted. Milk

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was almost unobtainable. She had sold everything she had to keep her baby from starvation. In the beginning it almost killed her. Later on she became accustomed to it, going about like one in a trance with the one single thought of keeping the child fed and warm.

About a month ago, her husband succeeded in communicating with her through a soldier in the Red Army. He supplied the wife with money and urged her to make every possible effort to secure a permit to leave Baku. Once more life had taken on a meaning for her. Mrs. Berman forsook the bread lines for the lines of the permit office and begged, pleaded, threatened and lied until finally one day she received the coveted paper. She smothered the child with kisses and told him the glad tidings, talking to him as if he, too, understood the importance of this permit.

Their train was scheduled for 11 a.m. She was on the train platform before daybreak. Clutching the child to herself with her left hand, in her right hand carrying a huge valise stuffed with food supplies, Mrs. Berman held her place on the platform till four in the afternoon when the train finally pulled in. Pushed, shoved and dragged by a mass of frantic people, she was literally swept aboard the train. How she procured the seat without hurting the child or dropping the valise she never could understand. It was nothing short of a miracle.

At first, although lacking in every elementary comfort, Mrs. Berman was cheerful, but as the days went by, a realization that very little headway was made began to dawn upon her. The food supplies were running low and with the utmost economy could only last for a couple more days. She cut her rations to an absolute minimum, but the growing fear of having her child starve to death before they would reach their destination made her cut even this meager portion in half.

Her neighbour, Anna Abramovna Shulman, a strong robust looking woman, was the wife of a Tiflis physician. She was stranded in Baku while on a visit, and also fleeing home. The two women were thrown together by a mere chance and became very friendly in the course of their tiresome journey. Mrs. Shulman helped Mrs. Berman to take care of the baby, got out on the stations to secure the water supply for both and, in one instance, even succeeded in procuring some fresh milk for the child by giving her fine warm sweater in exchange for it. But, as the days went by and Mrs. Shulman's food supply was also getting low, the friendly relations between the two women became somewhat strained. Mrs. Shulman dreaded the day when Mrs. Berman would run completely out of food and for the sake of the child would be compelled to ask for help. Would she be able to refuse? And if she gave away any of her food would she survive till they reached Tiflis? She was troubled and grew silent. Mrs. Berman seemed to read her friend's thoughts, and she, too, grew silent.

On the fourteenth day of their journey Mrs. Berman gave her little son the last portion of the "baby's food." This great American product found its way to the famine stricken Russia through the American Relief. Thousands of babies as well as a great many adults were saved from starvation by this wonderful food. On the fifteenth day the child received nothing but stale bread and a little water. It made him fretful and restless. The next day the stale bread supply came to an end. The voice of the child grew weaker and weaker and poor Mrs. Berman, who did not eat a mouthful in two days, watched her baby with a sinking heart. By this time Mrs. Shulman's food was also gone.

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A young man dressed in a student's uniform of the pre-revolutionary time stood near the women. He watched the little group with keen sympathy on his fine sensitive face, a face marred by hunger and fatigue. The child stirred and the student bent over him.

"Mrs. Berman," he said, "the youngster is quite all right. I am sure he will stand it fine. And after all, we are very near Tiflis. I was born in these parts and the section looks familiar. God is merciful. The child will not die."

Mrs. Berman looked up and forced herself to smile. The student, encouraged by his success, continued: "The little man understands me. See him smile. He will fall asleep in no time. He knows that we cannot be travelling much longer. Besides—Why, what's wrong, Mrs. Berman?'

The young woman smiled wanly. Her face had undergone a remarkable change. The tortured look in her fine eyes gave way to a dreamy, far-away expression. At last she spoke.

"To-day is my birthday. And I forgot all about it. Just think of it. And only one short year ago what a grand celebration we had! Why, I can still see the beautiful decorated drawing-room thronged with festive people. I can still feel the taste of my birthday cake and see my new dress. Oh, how we all worried that it would not come on time. It was ordered in Paris as usual and we feared the possible delays. But it came, it came the very day of the birthday ball. And what a dress it was!. It was by far the most beautiful gown I ever had."

Mrs. Berman seemed to have forgotten the hideous present in her happy reminiscences of the past so near and yet so far. Mrs. Shulman, with her mouth slightly open, listened with a rapt expression. To her a Parisian gown and a grand ball sounded like a fairy tale.

"The reception was held—" Here Mrs. Berman was interrupted by her child's hungry cry.

"My darling, my precious little lamb! Oh, if I could only help you," she murmured brokenly, bending low over the child.

Her neighbour seemed to be unable to shake off the holiday spirit which invaded her miserable existence even for so short a time and in such curious manner. She impulsively reached for her valise and said: "Mrs. Berman, darling, please do not refuse a little gift from me, just a little something for your birthday." She began to examine the contents of her bag. She picked up a pair of gloves, a box of powder, a dainty handkerchief, and put them back again as if considering them worthless for her purpose. Underneath a red flannel petticoat she suddenly felt something hard and pulled out a yellow box, a box of baby's food. She grew tense. Mrs. Berman, who watched her neighbour with amused curiosity, eagerly leaned forward. The two women glared at each other. This box, this forgotten little box of baby's food, now represented untold wealth, a matter of life and dteah for at least one person.

"You wanted to give me a gift," whispered Mrs. Berman in a strange hoarse voice. "If you want to give anything at all, give me the most precious gift, give me my baby's life."

The student and other passengers who stood close by watched this scene breathlessly. Their hungry eyes glittered in the dimly-lit train. Mrs. Shulman flushed crimson. She turned her face away, but a moment later she released her clutching fingers and handed over the box.

"Take it, take it quickly," she said, breathing heavily.

Mrs. Berman snatched the precious box bearing the legend of the American Relief and hastily opened it. The student darted away and returned almost immediately with his small can filled with water. Part of the life-giving food was mixed in half a cup of water and the starving child slowly fed.

Mrs. Shulman looked ghastly. Her lips trembled. Each spoonful entering the child's tiny mouth seemed to carry away with it a part of her own life and yet, deep down in her heart, there was a feeling of supreme contentment and peace which comes with every great sacrifice.

Eighteen hours later the train arrived at Tiflis.—Emanu-El

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The Disciple

By Dr. Cecil Roth

Judah lies desolate and her schools are dispersed, and I am far, far away from the happy scenes of my youth. Therefore does it seem to me fitting that before my years overcome me, I should write down part of that which I yet remember of our hallowed land in the fullness of its glory. For the glory of Israel is not like unto the glory of the nations round about us. Let them hymn as they please the valiant deeds of their Alexander or their Julius. We could vie with them, if we chose, with our Judas Maccabaeus or with my own leader for a space, Bar Cochba. But the heroes in whom we put our chiefest pride are greater by far than these. Our sages who by teaching and example showed us how to live for our God—aye, and how to die for Him—these are the heroes of Israel. And it pleased the Lord that I should spend the flower of my youth in the service of one who was assuredly greatest of these. Oh, Akiba, my Master! even now as I call thy deeds to mind I thrill with pride; even now as I think of thy end I burn with passion, and cannot restrain my tears. Would that I had died in thy stead, my master, my master.

I was but a stripling when first I saw him, though even then his fame had spread far and wide. One morn during the Omer-time as I pastured my master's sheep among the grasslands which stretch from Mount Ephraim towards the sea, there passed an old man with snowy beard and locks, bent beneath the weight of a heavy burden of all that a traveller takes with him on a distant journey. To treat the aged with respect was ever the mark of the humblest of our people, and I hastened to take the load upon my own young shoulders. His gratitude was a sufficient reward.

"The Lord bless thee for thy kindness, my son, and grant that never shall thy old age lack the succor of thine own seed!"

"Has my master then no child?" I asked.

His face clouded. "Alas! a son I had, righteous in his ways and learned in the law; but it pleased the Lord to take him unto Himself, far away from my face. Even now am I returned from Galilee, where I buried him."

Then I knew that I spoke to Rabbi Akiba, the far-famed teacher in Israel, who had left his school in Bene Berak some little while before at the news of the death of his beloved son in the North; and all the more I wondered at his humble fashion of faring.

"Hast thou then travelled the journey on foot, and thus laden?" I asked.

The rabbi smiled. "Nay, till yestere'en, I rode my ass; but the Lord in his great goodness made me to camp in the wilderness last night, and there a lion slew it."

I understood not how he could speak so piously of his misfortune. He saw my wonderment, and went on, "Aye, by the goodness of the Lord, I say. For during the night, brigands burst upon the hamlet which had refused me shelter, and took all therein into captivity. Had they welcomed me into their midst, I, too, would have been captured with them; had my ass remained alive, his noise would have betrayed my presence. All that the Lord doth is for our good, though we think it not. But I am leading you astray. Suffer me to go on my way alone!" and he attempted to take his burden from me.

But his sweet and holy talk had captivated my soul, and I refused to be relieved. "Nay, master! Suffer me to go with thee even unto

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the gates of the city. Would that I might follow thee forever thus! But, alas! I am an ignorant shepherd boy. Nought have I studied, and I am unfit even to minister to thee."

The rabbi regarded me with a kindly look in his eyes. "Nay, my son, say not so! None are unfit who wish to serve the Lord by the study of His Law, none too old, none too ignorant. The Lord hath pleased to make me least among the teachers of the schools; yet in my youth was I a shepherd like thyself, and studied naught till I was forty years of age—aye, and then did I learn the alphabet together with my own son! Nay, if the spirit move thee, give up all for the study of the law, and let no fears hold thee back!"

Thus encouraged, I soon made up my mind. An hour sufficed to tell my master of my resolve and to take farewell of my friends. Then we made our way together, the rabbi and I, to Bene Berak to his academy; nor did I leave him from that day forth until the end of his life.

Very happy days indeed were they, of study, charity and prayer, the pillars three, according to our sages' teaching, on which the world subsists. Some of us, indeed, wondered how we could dispense charity from our all-too-scanty possessions; but our master would reassure us on this matter. "Once," he would recount, with a twinkle in his eye, "my wife and I possessed nought in the world but a bundle of straw, but this we made to suffice for many needs. On some we slept, some we used to keep ourselves warm, and some I burned, torch-like, to study the law by its light, until our neighbours complained of its smoke and its stench. Who, thought we, could be worse off? But once a beggar came knocking at our door who was yet more needy, for he possessed not even a bundle of straw; and we gladly gave him the half of our own. From this learn ye, as we did, that from none doth the Lord withhold the privilege of doing charity to his fellows."

Many another tale would he intersperse with his teaching—of the heroic deeds of our fathers, the wondrous lives of our sages of old, the lofty counsel which he had received from his masters, the varied sights which he had beheld throughout the world from Babylon to Rome, and above all the glory which should return to Israel in the end of days. And we disciples would discuss among ourselves that which he taught, and would repeat to one another the oft-told tale of his younger days—how, a simple shepherd, he loved his master's fair daughter, and, to make himself worthy of her, he sat at the feet of the wise until he became wisest of all, and came back with a mighty train to claim her for his own. Alas, for those happy, careless days! Now the schools lie in ruins, and the most of those that studied therein have long since been dead, but the remembrance does not fade from my mind. I have heard that by the shores of the Lake of Galilee the seed of Hillel and of David still wield sway; I have heard that in distant Babylon the academies are thronged. Mayhap even in this far-off land there will arise schools and sages and singers whose memory will never fade. But how can the study of the Law flourish in any of these as it did on the inspired soil of Judah, where patriarchs and prophets trod and sowed the sacred seed? Never until the Lord gather the remnant of Israel again unto their own land can that vanished glory live again.

While those days of ease endured, I more than any other could enjoy them and profit by them, for my master chose me out of all his disciples to minister to him, and I accompanied him whithersoever he went, whether to intercede with princes or to confer with his colleagues, or to administer to the needy the funds which he had in his charge. Most memorable of all scenes which I can call to mind was

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one Passover eve as his long and varied life was drawing to its close. He spent it not alone, for the greatest of the teachers in Israel reclined there with him, and me they chose to wait upon them. Nor shall I ever forget their talk. Light of heart, as though they themselves were among those redeemed from Egypt, they reclined long, telling of the Deliverance and singing psalms of praise. The night had sped ere they reached the final prayer that the next Passover might be kept in the holy temple according to all the ordinances and ritual thereof. Rabbi Eleazar laughed joyously.

"At last do our prayers seem fulfilled. Hath not the emperor made ordinance that the temple be rebuilt forthwith?"

"Aye," added Tarphon. "From every quarter of the Diaspora do our brethren stream in, waiting only for the word to set their hands to work. Two pious merchants, they say, have set up tables for their sustenance from Acco even unto Askelon. Next year indeed in Jerusalem!"

Rabbi Joshua, most venerable of all, who had sung among the Levites while the temple yet stood, spoke sadly and slowly, as if reluctant to unburden his unwelcome tale. "Brethren, it grieves me sore to be the bearer of ill tidings; but know ye must, from my lips or from another's. Even to-day have I been informed that our enemies have gained the counsels of the emperor, and our hopes are shattered once more. Word hath been sent that the work shall be abandoned."

There was a deep silence, as each attempted to restrain his grief. Then my master struck the table with his hand.

"The emperor hath proved false! Then it is time to act for ourselves! Let Israel arise and do the holy work, whether the Romans will it or not. Our fathers kept the eagles at bay for many a year; we can do as much—aye, and more!"

Joshua's quiet voice again interposed. "Akiba, let me tell you a parable. The stork put its head into the lion's mouth and removed a bone which had become stuck in his throat. Then she claimed her promised reward. 'It is enough reward,' said the lion, 'that thy head has come out of my mouth unscathed.' Even so with us. We can not resent the tyrant's lack of faith; it is sufficient that he allows us life. We can fight, perhaps, as our fathers did. Let us beware, though, lest we fall a worse fall than they!"

"Better to fall in glory than to live in shame!" cried Akiba. "Israel is not forlorn. Even now are some gallant souls in revolt against the Roman tyranny; let us throw in our lot with them. How can we die better than for the Sanctification of the Name?" He called to me, who was standing by, all attentive. "After the feast we go to greet Bar Coziba and his patriot band."

I bowed in silence—(ever did he teach that silence is the fence to wisdom). Meanwhile there was the sound of movement in the outer room. I opened the door to see the cause. The students were coming in to their studies, for the night had sped. The rays of the sun burst in at the window in all their glory. I turned to the sages.

"My masters! the time hath come to recite the morning prayer."

On the morrow of the Passover we set out together to find Bar Coziba, who, as we heard, had his encampment in a mountain fastness among the rugged heights which overlook the Sea of Salt. Our way thither lay past Jerusalem the Holy City. It lay still in ruins—no Roman colonia had as yet arisen to desecrate its sacred soil; and our hearts bled to see the great desolation in the spot wherein David had encamped, and which the Lord had chosen for His resting place. The temple-mount was overgrown with a dense thicket, and as we

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passed, a fox, scared at our approach, ran out from the dense undergrowth. This was more than my heart could bear. I rent my garments and burst into loud lamentations. My master, unmoved, lovingly laid his hand upon my shoulder.

"My son, wherefore dost thou weep?"

"And how can I restrain my tears, master, seeing that before our eyes the word of Jeremiah is fulfilled. The mount of Zion is desolate, the foxes walk therein."

"Nay, my son, joy the rather. If the Almighty hath already fulfilled His prophecy of woe, will He not speedily fulfill also His prophecy of good? For doth not Jeremiah foretell as well, 'And the city shall be builded again on its foundations'?"

Then for the first time did I feel the height of my master's greatness and the wondrousness of his mind. It was with dry eyes and exultant hearts that we pursued our journey.

We found the object of our quest where we had hoped, surrounded by a small band of followers. Picked men though they were, he stood out head and shoulders above the rest. His raven locks and powerful frame betokened a strength almost more than human. Wondrous tales were told of his feats—how he could stop the stone from a ballista on its course, and throw it back with more than its previous force, and how he allowed none to enter his chosen band except if he could pluck up a cedar sapling while passing at full speed on horseback. There he stood in all the glory of youth and strength, and facing him my master in the greater glory of years and wisdom. They regarded one another in silence for a space; then my master turned to me—

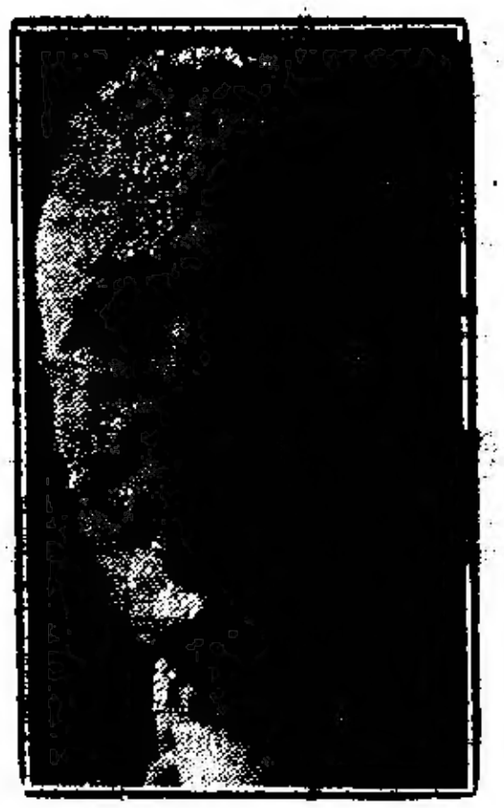
"How dost thou say this one is called?"

I marvelled at the question, but still replied, "Bar Coziba."

"Nay!" exclaimed my master, impassionedly. "Bar Cochba, rather—the Son of a Star—the Son of that Star which is to come forth from Jacob and consume the tents of Moab and take possession of Edom and through whom Israel shall do valiantly * * *"

So began that ill-fated intercourse which was to leave Israel ever a cause for tears and ever a cause for pride. Often have I told how we harried our oppressors as they had never been harried before, and drove them from all our borders; and how they summoned a fresh leader from distant Britannia and returned in all their strength and crushed us as never nation had been crushed; and how our brave leader died at the treacherous capture of the city which he had defended so well. In time the last embers of revolt were stamped out, and we were left at the mercy of our conquerors. But mercy was the last thing which we could expect from them. No cruelty was too harsh for them to inflict, no indignity too great for us to undergo. The practice of our holy law was proscribed; its teaching declared punishable by death. Nevertheless, my master continued fearlessly to travel about the country and to expound before all whom he could assemble—and even at that time of persecution they were not few. Some tried—but in vain—to dissuade him from his perilous practice. In particular do I recollect his scornful answer when Pappus ben Judah warned him against inciting the Romans by his disobedience.

"Nay, Pappus, it is ever in the study of the law that we are safest, for that is our element. Without it we should be like fishes foundering on the dry land at the invitation of a fox, in order to escape the pike who chases them in the water." And, nothing daunted, he continued his public teachings without any attempt at concealment. But he was a marked man, and his steadfastness brought its natural result. He was seized, and I with him, and borne in bonds to Caesarea, the Roman capital of our holy land, of which



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our sages taught that it could not stand side by side with Jerusalem; either the one must fall or the other. So be it! Now it is the season of Jerusalem's decline. But assuredly she shall rise again out of the dust to endure forever, while her rival shall die desolate, a heap of ruins on the wild seacoast.

Our prison was a noisesome dungeon beneath the governor's palace, nor were we alone in it. Every day more of our unhappy brethren were thrown among us—some for rebelling against the Roman rule, some for practicing the rites of our holy faith, some for no crime at all. Among the last we were surprised one day to see Pappus ben Judah—the same who had warned my master against disobeying the Roman edict.

"So thy care has not saved thee," said I, on seeing him.

He burst into tears. "Woe, woe is me that I neglected God's law and am punished for naught! Happy, happy, Akiba, that thou sufferest in the name of God!"

For, indeed, my master ever now continued his teaching to us in the dungeon. Nor did it end with us. One day, as he sat expounding, there came through the tiny square of grating that formed the window the voice of a peddler hawking his wares. The tones seemed familiar; I plucked my master by the sleeve.

"Is not that the voice of thy pupil, John the Cobbler?"

We listened attentively—the voice came, clear and unmistakable: "Needles for sale! Hooks for sale!" And then, to our surprise, there followed a question on a point of the law for our master to decide, which he answered as if speaking to the street vendor outside. Such risks did his fearless pupils run in order to receive instruction from his lips.

Many a weary month did we remain confined, though those about us changed from day to day, fresh faces continually coming in, old faces going out, some few to freedom, but the most to slavery or death. Meanwhile I remained ministering to my master as in the days of old. Our gaoler permitted me each day at dawn to fetch him from the well in the prison courtyard a jar of water. Part of this he drank; with part—ever scrupulous as he was in holiness and cleanliness of body—he used to lave his flesh. One morning as I returned from the well I encountered the governor of the prison. He saw my burden.

"Why so much water?" he cried. "Dost wish to sap the walls?" And, with a brutal laugh he spurned me with his foot. I stumbled and fell, and the most precious burden was lost. "That is quite sufficient water for a prisoner," he sneered; and then, as I crept away, trembling with fear and anger, he shouted after me, "Tell thy master that at last—thanks be to the gods—the edict hath gone forth against him. To-morrow he dies!"

I returned, heart-broken, to our cell and laid my sadly-lightened burden at my master's feet. For the first time in his life he looked at me with reproach in his eyes.

"Thou knowest that my life is in thy hands."

I stammered out an explanation. Meanwhile, he commenced his customary ablutions. In alarm, I reminded him that he would use up the whole of the water, and have none remaining to drink. His answer was that of a hero and a saint.

"And what then? Better by far that I should die at my own hands in purity and in obedience to the Law than that I should live on, profane and unobeying."

Then only did I summon up courage to tell him my terrible intelligence. He received it calmly, and unmoved. He passed the day as usual, though parched with thirst, expounding the Law in our

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midst. The night he spent in last exhortations, reminding us of the surpassing love manifested to us that we are created in the Image of God, and that we are called His sons; beseeching us ever to remember the Eye that watches, the Ear that hears and the Hand that writes; the Book wherein all our deeds are written, the Account with which all must be confronted, and the reward of punishment which is meted out to each of us in proportion to our deeds. So the night passed, in prayer and exhortation.

At last the hour of dawn approached when he should be dragged to his death. We all sat weeping silently. But, to our wonderment, by the time that it had lighted sufficiently for us to make out the blue in the fringes of our garments from the white, our master calmly girt his phylacteries round his arm, and strapped them on to his temples, and began the recitation of the Shema as if this were as another day and there was no grim death prepared without.

"Master," I asked, "even at this dread hour are such duties incumbent?"

He replied without any change in his deep and steady voice, "Verily, and at no hour more than this. Never before have I felt the full purport of the words which I am about to recite. 'And thou shalt love the Lord thy God . . . with all thy soul, aye, even if He take thy soul.'" And his face shone with a hallowed radiance which cheered us despite our grief.

Meanwhile the butchers came to take him to his torment. He faced towards us with hands outstretched and blessed us for the last time, and then turned to his executioners. They made as if to bind him, but he refused their bonds, and walked out in their midst with a firm step. We cowered in our gloomy dungeon, straining our ears with dread to hear the sounds of his torture. Suddenly there rang out loud and clear the words of the Shema: "Hear, O Israel! The Lord our God, the Lord is ONE." The last word he prolonged, as was his wont, throwing into it all the fervour of his being. As it ended there arose a muffled sigh from all who heard and admired even though they hated; and it seemed to us as though a Voice came from Heaven and proclaimed: "Happy art thou, Akiba, that thy soul went forth as the Unity was on thy lips." Then we knew that our dear master was dead.

Many another died as well in those dark days, but it pleased the Lord to save me alive. Me they sold as a slave, and I was taken on a many weeks' journey over the seas hither to Hispania. As I stood in the market-place exposed for sale a brother-Jew approached and scanned my features. "Shalom Aleichem," he muttered beneath his breath. I returned the greeting: "And unto thee be peace." Immediately he went to my owner. I was bought and set at liberty. I was treated with all the loving kindness which our people only can display, and now I live in a land like unto my own lands, amid vineyards and groves of fig and olive, just as they grow on the hills of Judah, and prosperous as never I was then. But in spite of my wealth, I am not quiet of heart. Would that I were again a humble disciple sitting at the feet of the rabbis and teachers of the Law in the land which the Lord has called His own!"—The Jewish Chronicle, London.

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THE TOILET TABLE OF AN ANCIENT JEWESS

In one noteworthy particular, the "Toilet Table" of the ancient Jewess differed from that of her modern sister of to-day, writes D. B. Benny in "The Jewish Woman," of London, England. Its accessories included no perfumes, no scents. These apparently indispensable requisites of the Western woman were altogether unknown to the Hebrews of old. Not only were they unknown, but the Hebrew tongue has no word to signify "scent" or "perfume." This is due to the fact not generally understood, that there were no odorous plants in ancient Palestine, no scented flowers, that is, and no flowers at all in our sense of the term. The Anglican version of the Bible refers to the "rose" and the "lily" —the "Rose of Sharon" and the "Lily of the Valley"—but the "Rose of Sharon" was not a "rose" at all, and the "Lily of the Valley" anything but a "lily." The former was the ordinary meadow crocus, and the latter the common windflower of the lowlands. There was nothing in Palestine from which a scented essence could be extracted. For all her toilet requisites the ancient Jewess was dependent upon balsams and balsamic plants.

The first items in her personal appearance to which the ancient Jewess gave special attention were her eyes. These were carefully treated to enhance their attraction, and the compound employed for the purpose was termed minin. The word simply means "pigment," or colouring matter. For the toilet the minin was of two kinds, black and red. The black was compounded of fine charcoal—from vine cuttings—and oil, allowed to thicken till of the consistency of cream; the red was prepared from an unitious coloured earth dissolved in "Kohl." The lines of the eye were marked out with the dark pigment, so as to lengthen them and give them an almond shape. The brows were arched neatly, and a little applied to the ashes.

The next important adjunct of the Jewess's toilet table was what is termed in Hebrew the minin, the "vase of unguent," which the Anglican translation rendered "perfume box." This was used for the complexion, about which the ancient Jewish women were as particular as any modern belle in the matter of vanishing creams or face tonics. Only the ancient Jewess, instead of troubling about the clearness of her skin, was intent in the tone or colour of her cheeks. Eastern men have, at all times, preferred a yellowish complexion, a slight lemon-tan, for their women, which they call "moon faced," as the moon, in the East, is more yellow than silvery. The Jewess, therefore, first tinted her face with a decoction of saffron and kohl, which gave it the right tint and acted as an astringent; then the "unguent" made aromatic with balsamic essences, was applied as a finish. The face was last of all decorated with what we may term "patches," which took the shape of small suns and moon-crescents, to the use of which one or two of the prophets refer in their invective.

Another and very important toilet requisite of the Jewess was the masseh maqaah. This appears to have been, as its name implies, a sort of miscellaneous compound containing quite a number of ingredients. There was, first of all, myrrh, gum, some powdered amber, olive oil and balsam in the form used for incense. This was made up into balls, a vase of which was always an essential of the toilet table. It was used as a skin tightener and muscle hardener for the whole body, and generally, as an agent against old age.

For the purpose of dressing the hair, quite a number of ornaments and implements were used, and many are referred to by the Hebrew prophets. But these hardly come in the category of toilet preparations, properly so called. Married women appear to have worn their hair piled high, and if the custom of later Talmudic times is worth anything, one of the favourite ornaments was a combination of comb and small coronet which went by the singular name of "New Jerusalem."

POLITICAL STATUS OF PALESTINE JEWS

In reply to a query submitted in the House of Commons as to whether Jews of Palestine have the right of British nationals, a representative of the Ministry of the Interior replied that the fact that one lived in Palestine does not affect his status with regard to entry into England. This, of course, means that a Palestine Jew who wishes to enter England will be dealt with in the same manner as any other alien would be treated.

A great deal of resentment against Governor Sir Ronald Storrs was caused by an action of his which offended the Jews. Jerusalem, with a population of 60,000, of which the great majority are Jews, has an Arab Mayor, who has held the office now for four or five years. The Jews have had many grievances against the municipality, especially with regard to taxation and to the delay in official matters which caused them much inconvenience. They endeavoured several times to present their claims to the Mayor, but could obtain no satisfaction from him. They finally decided to go with their complaints direct to the Governor of Jerusalem, Sir Ronald Storrs. A deputation of the Vaad Hair waited on the Governor and in the course of the opening remarks, one of the deputation used an expression which offended the Governor. Sir Ronald demanded that the phrase used, which betrayed a lack of confidence, be withdrawn, and when this was not complied with, he abruptly left the room and terminated the interview. The Jews felt very much outraged at the action of the Governor and voiced their resentment in the Hebrew press, while the Arab press has been trying to show that the delegation, consisting of Zionists, insulted the dignity of the Governor by expressing their resentment in an insulting manner. Sir Ronald, however, later intimated that he is prepared to receive another delegation to discuss the same matter and it is expected that the incident will be adjusted soon.

Four hundred certificates for Polish Jews desiring to enter Palestine arrived in Warsaw recently. These will be distributed among applicants below the age of thirty-five, or those above that age who are connected by trade with the building industry. Several of these will be issued to women whose husbands are settled in Palestine. Mr. A. Hyamson who has visited Poland recently in behalf of the Palestine Immigration Bureau, declared in an interview with a representative of the Yiddish paper "Moment," that during the past year Polish immigrants constituted one-half of the total number of immigrants and that 50 per cent. of them were persons with means. He bewailed the fact that during the past two years the majority of the immigrants who entered Palestine became petty traders instead of adopting a productive occupation. There were places in Palestine where there were 50 small shops to serve less than 100 houses, while under normal conditions each shop should serve 100 families. He advised the Jews of Poland not to press forward to go to Palestine at the present time, while the conditions are still unsatisfactory. The Palestine Government believed that for the time being only such elements should be admitted as had certain prospects of employment and young people willing to work and endure hardships.

Lieut. Commander Kenworthy questioned the Colonial Secretary in the House of Commons recently as to the reason why the Palestine Government failed to issue permits to the 140 Jewish families from Kurdistan and Mesopotamia who have been stranded in Bagdad, unable to proceed to their port of destination in Palestine. All of them had sold their entire property and were possessed of sufficient means, but the delay in their admission is a great strain on their resources.

Rabindranath Tagore, the famous Indian philosopher, has reached Vienna on his way to Palestine. Unfortunately, Tagore took ill when he reached the Austrian capital and he is now under the care of specialists.

OTTAWA SECTION

What the Italian King and D'Annunzio Think of the Jews

From Personal Talks with the Great Jewish Sculptor

HENRYK GLICENSTEIN

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During intimate hours which the sculptor spent with these outstanding personalities, he had the unique opportunity of getting acquainted with their views on Jews and their activities. It is the first time that the two illustrious personages of Italy are directly quoted in their comments affecting Jewish interests.—THE EDITOR.

I do not believe in the views held by some of the foremost artists that in order to make a true portrait on canvas or in stone, one must know one's subject a long time, study his biography, get his opinions on fundamental things; in other words, get as much under his skin as humanly possible. In my experience as sculptor, during which I have made busts of hundreds of prominent men, I have come to the conclusion that just the contrary of the above outlined process holds good. I would rather urge the young portraitist to follow his intuition. Meet your subject with brush or chisel in hand. Look at him till you feel that you have grasped his dominant, chief characteristic. It has often happened that I simply could not get into contact with my subject. I did not feel any current between the model and myself. This may strike you as a rather mystical explanation, and you may get the idea that I consider the artist as a sort of medium, who must establish a sub-conscious contact with his subject. You are correct. That is my view.

It also happens that as soon as you face a man, your fingers itch and cry for play. You sense that this man's face will reveal new aspects of art to you. It is an inspiration which only one particular man or woman could have unchained in you.

The most provocative subject I have ever faced is Gabriel d'Annunzio, Italy's poet laureate. As soon as the poet-warrier sat opposite me, without giving myself time for preliminary measurements, I attacked the work. There must have been something frenzied in my enthusiasm, because the Italian author looked at me surprised, and then commented nonchalantly: "You have the intensity of your race, Signor Glicenstein, an intensity which never tires and is eternally young . . . but there is no reason for haste. I will gladly grant you as many sittings as you will require."

I explained to Italy's literary genius the reason for my precipitate and informal portraiture. Smilingly he added: "Such easy solving of one's character is not exactly a compliment to your subject, or

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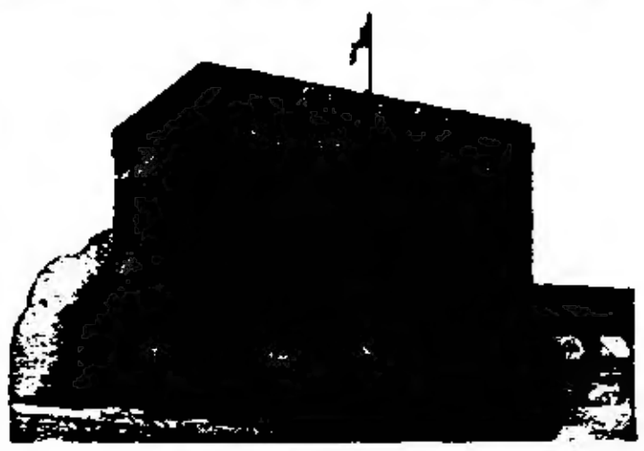

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perhaps it is a great compliment to the artist." From this first sitting, our conversations assumed a very informal manner.

The more I advanced in my work, the more difficulties I met. D'Annunzio's complex and moody being reacted immediately on his impressions. There were days when I had to call a halt, when it seemed to me that I was on the wrong road, and that I would have to start all over again. On these mornings, 'Annunzio paced his studio nervously from one end to the other, indulging in monologue.

Once he said: "The Jewish artist always strikes me as having a great resemblance to his Latin brother. The creator in him is stronger than the artisan. When the inspirational stage is over, and the technician has to execute and develop the vague outlines which the divine spark has traced, he, the Jewish artist, as a rule, becomes lame, loses interest, so to speak. That is why I could never understand the perseverance and the undiminished strength which the Jews as a people have demonstrated for thousands of years. How does such a collective quality develop, when the individuals of the group do not possess it?"

I replied: "You have given the answer yourself, Signor d'Annunzio. This perseverance, which amazes you, is a never-dying spark, an ideal which our people have envisaged for 2,000 years. No materialistic task could have kept us alive through all the persecutions."

D'Annunzio kept silent, and then resumed with strangely vibrant voice, a voice that transforms his conversational prose into poetry: "You are right. The Jews are a people of artists, of intensive dreamers. That's what makes them achieve the impossible, and that is why they have survived. When we Italians have a dream, we are invincible. . . ."

I did finish d'Annunzio's bust and Italian critics showered generous praise on my work. It has moods and variety of expressions. The Jewish artist has seen and recreated d'Annunzio the dreamer, the soldier, but more than anything else, d'Annunzio the man.

* * *

I was genuinely surprised when Victor Emanuel II, King of Italy, whom I had the honour of portraying, spoke to me of things Jewish with a full knowledge of the latest developments. If ever a monarch carries his exalted position simply, it is the small-statured, but big-hearted ruler of the Italian people.

Once he opened a drawer of his library, and showed me a picture of Theodor Herzl. His Royal Highness told me that the personality of the Zionist leader, with whom he had several conversations had made a profound impression on him. "There was so much statesmanlike tact and real prophetic conviction in Dr. Herzl. When he submitted his plan to me for the national renaissance of the Jewish people, I was in no way skeptical. Somehow, I gained the impression that the founder of the Zionist movement represented a great people who were ready to answer his call."

King Victor Emanuel keeps in close touch with all internal and external matters of state in Italy. No wonder, that with such a ruler, anti-Semitism finds no fertile soil in Italy. The king has persistently refused to lend his ear to any petty or irresponsible gossiping, intended to make him lose his kind interest in the welfare of his Jewish subjects. His friendship for Luzatti, and for the ex-mayor of Rome, Nathan, are well known all over Europe. At every opportunity the Italian king has discouraged anti-Jewish prejudice, whenever symptoms of discrimination made themselves felt in official circles.

One day I called his attention to the constant growth of the homeland, and to the fact that the Jewish settlers in Palestine had evinced a splendid pioneer

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The Screen and Stage Jew

Jews in the American Theatrical World. Their Influence on Stage and Screen

By Henry Montor

Intimately acquainted with many of the foremost Jewish personalities of the stage and screen, Mr. Montor gives a thoroughly authoritative and yet breezy and informal resume of famous Jewish personalities in the theatrical world. He presents many facts hitherto unknown, and gives an altogether new insight into many branches of the screen industry.—The Editor.

We were at an exhibition of the German realistic tragedy, "Backstairs," when one of the exhibitors, Jewish of course, remarked: "Have you ever stopped to notice that there are hardly any Jews as directors in the movies?" I had been used to frequenting "film curb" and had taken down the mental calculation that about eighty per cent. of the people who counted in films were Jews, but I had never noticed the directors. The exhibitor's question had been prompted by the fact that Leopold Jessner, the famous German-Jewish theatrical producer, had directed the unique piece of realism we were witnessing.

Continued on next page

spirit and overcome many agricultural problems, thereby disproving the theory that Jews are not suited for agriculture. The king listened attentively, and nodded frequent approval. He told me that he is very interested in the Jewish effort in Palestine, and that the Balfour declaration has his hearty approval. He fully realized the difficulties of transplanting thousands of Jews from cities of Eastern and Central Europe to a country which offered essentially agricultural possibilities. The Italian ruler also knew of the fact that the funds for Palestine were very small, and expressed the hope that those Jews who found conditions in other countries unbearable would be facilitated in immigrating to Palestine.

How simply and logically the Italian king viewed the Jewish problem, and how proud he was that Italy did not have a Jewish problem! "Here," he said, "we appreciate the qualities of the Jewish race. Of course there are no obstacles in the way of any ambitious Italian Jew to reach the highest position in universities, politics or any other sphere."

While I worked on the bust of the Italian king, I was touched by his patience and willingness to please. Not the slightest semblance of pose. His face also reflects genuine kindness and a true nobility of character. The king always avoided making appointments for Saturday, despite the knowledge that I was not religious in that fashion. He took it for granted that it would be tactless to ask a Jewish artist to work on the Sabbath. My friends who had obtained his consent to sit for me told me afterwards that he was very busy at the time and had been on the point of refusing, but when told that I was a Polish-Jewish artist immediately consented. I am sure that His Royal Highness' sensitive character made him decide in my favour, because he did not wish to give anyone the impression that he had changed his friendly attitude to the Jews.

Of all the great personalities I have been privileged to meet, none has conquered me so completely as the gracious and noble ruler of the Italian people.

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HAMILTON SECTION

The Screen and Stage Jew

Continued from preceding page

And as I began to think of the matter of direction, I realized that there were hardly any Jewish stage directors in America worth speaking about. Of course there is always the ever-present David Belasco, but otherwise there is no one in this country to compare with the great Jewish directorial geniuses of Europe. It is possible that the opportunities for greater financial returns in other branches of the industry, or greater artistic freedom, is responsible for this condition.

In order to find out just how many Jews were screen directors of any importance, I consulted the honour list that had just been compiled through a vote of five hundred newspaper movie critics throughout the country, and which included ninety-three directors whose work was considered the least bit meritorious. It is astounding to note that only two native American Jews are on that honour roll: Hobart Henley and Joseph von Sternberg. Born in Louisville Ky., thirty-eight years ago, Henley has been making pictures since 1910 having completed more than 150. Before he started on his picture career, he was an actor for eight years. Von Sternberg's connection with the movies has been comparatively recent. It may be added that some of the fame that he has attracted is due to his name. A third Jewish director on the honour roll is Edward Sloman, born in London, whose most important piece of direction in this country was "His People," featuring Rudolph Schildkraut.

And despite the various "Protocols of the Elders of Movie Zion," a careful sifting of the names of those outstanding as starredoffeatured players on the screen reveals that the overwhelming majority are non-Jewish. It is true that the two foremost drawing powers in the American movies are Jews, but they have done so much to obscure the fact that it has become tiresome to reiterate the fact of their origin. I refer to Charlie Chaplin and Douglas Fairbanks.

The veteran Jewish stars of the American movies to-day is undoubtedly Carmel Meyers, who despite her birth as the daughter of a rabbi, has become the most powerful siren the screen knows. She has brought more destruction to men than any other sinuous, sensuous lady of the silver sheet. Her record of seductions and betrayals probably outnumbers that of Theda Bara, another Jewish girl, who was the great vogue ten years ago. As far as we can remember, she has not been cast in a favourable role even once. She represents all that is false and treacherous in the Oriental. Another great Jewish lady of the screen is Pola Negri, but she is so much a part of Europe that she cannot properly be considered an American. The fact remains, however, that she has infinitely enriched the screen's characterizations of women. One who has been in this country much longer, but who is also definitely a foreigner is Alla Nazimova, who was brought to America from the Russian stage, and who has achieved some notable portrayals despite the attempts to commercialize her art.

Another who deserves mention for her competent work is Vera Gordon, who made a good impression as the mother in "Humoresque"

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several years ago. Since then she has attracted a great following, so that in some pictures she has seen her name in the electric lights above the title of the picture.

With the exception of Chaplin and Fairbanks, no Jewish male has achieved anything like the screen fame of a Negri or Nazimova. The foremost of them is Joseph Schildkraut, whose work in the movies dates back about four years, when he appeared in one of the leading roles in "Orphans of the Storm," starring the Gish sisters. Since then he has devoted most of his time to the stage, and it was only six months ago, when he left his sensational success, "The Firebrand," that he renewed his screen activities. The foremost Jewish character actor on the American screen is now Joseph Schildkraut's father, Rudolph, whose fame as a theatrical star of the first magnitude in German is now being appreciated. It is interesting to note that father and son are now working together in a film of great importance called "The King of Kings," in which Joseph has the role of Judas Iscariot, and Rudolph is Caiaphas, the high priest.

George Sidney has also reached the heights. Otherwise the screen is notably lacking in outstanding Jewish male stars. Robert Warwick, Kennetch McKenna and several others might step in as fillers once in a while; other inconsequent Jewish actors may be introduced for comedy relief etc., but not one stands out as a genuine screen star. We note that Eddie Cantor has been requisitioned for the movies to do "Kid Boots" and that George Jessel, of "Jazz Singer" fame, will play in "Private Izzy Murphy." We would hardly predict stardom in the movies for either of them, however.

It seems that everybody these days is a "gag man" in Hollywood or in the studios on Long Island and therefore it is not at all difficult to discover quite a few Jews among those who provide the titles for the comedies and tragedies of the screen world. Herman J. Manckiewicz is one of those who has achieved almost instantaneous success, so that he who went to Hollywood to manufacture "gags" remained to collaborate with Tod Browning, the director, on the story for Lon Chaney, "The Road to Mandalay." He has also collaborated on the scenarios for many other movies and promises to become a leading figure in the field. Immediately after the success of Milt Gross' "Nize Baby" and "Gross Exaggeration," cartoons and stories, young Gross was captured for a trip to Hollywood, where he aided Charlie Chaplin on gags for his latest movie. The outstanding man in this realm, however, is Benjamin Glazer, born in Ireland, whose fame as an adapter of stories has equaled that of Frances Marion.

Innumerable Jewish authors and scenarists have furnished stories for the screen, and thus it is of more interest to note that out of ninety-one books and plays listed on Will Hays' "blacklist," nine are by Jews: Namely, "Crazy Man," by Maxwell Bodenheim; "The Firebrand," by Edwin Justus Mayer; "The Marriage Guest," by Konrad Bercovici; "The Mirage," by Edgar Selwyn; "Out of the Seven Seas," by Arthur Caesar; "The Plastic Age," by Percy Marks; "The Sea," by Bernard Kellerman; "White Cargo," by Leon Gordon; and "The Werewolf," by Gladys Unger.

Though his field of activity has been narrow, Symon Gould is undoubtedly the foremost screen pioneer of the last year. He has done nothing but exhibit pictures at his "Film Arts Theatre Guild," in New York City, but he started a vogue, which will eventually convince exhibitors that mature movies are also palatable. It was Gould who introduced into this country such

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masterpieces as "The Last Laugh," "Faces of Children," "Backstairs," and "Shattered."

A last glimpse at the screen world reveals that there is no Jew in this country who is the equal of that great photographic genius of Europe, Carl Freund, whose latest triumph was witnessed in this country when Paramount imported "Variety."

* * *

The place of the Jew in the spoken drama follows the line in the motion picture world. Few directors, just a few more actors and actresses, and the majority of producers and managers.

The foremost theatrical genius of our age may be a Jew: Max Reinhardt, but in this country Jewish names are predominant only among the producers, men like Morris Gest, the Selwyns, the Woods, Sam Harris, the Shuberts, David Belasco, Daniel Froham, Erlanger, Martin Beck, Arthur Hammerstein and Lewis & Gordon.

Jews do predominate in what might be called the "light stage." Al Jolson is the foremost of this clan among the men, and Fannie Brice among the women. Both of them have maintained their Jewishness, though it can readily be argued that they had no other alternative. Many Jews who have gone on the legitimate have been forced either to hide their identity or to deny their Jewishness. Some Jews who have changed their names have done it more as a matter of personal convenience than from any attempt to obliterate their Jewishness. Some of the examples are Francine Larrimore, whose real name is Leibowitch, a Russian-Jewish girl born across the seas; and Nora Bayes, originally Goldberg, who was born and raised in the Chicago ghetto; Ed Wynn, "King of Fools," also forsook the surname of Goldberg, though he was born in Philadelphia of orthodox Jewish parentage. One could hardly blame George White for abandoning his given name of Gerson Weiss, when he began to have visions of producing those gorgeous "George White Scandals."

Eddie Cantor, Nan Halperin, the Four Marx Brothers and Belle Baker are others who have captured the topmost places in the realm of stage entertainment. The significant fact is that all of these "lights" are universally known as Jews, but their box-office value does not suffer in the least. It is in the realm of the more serious drama that a Jewish name seems to be regarded as a handicap.

The outstanding dramatic sensation of the past year was David Vardi, who staged Ansky's "The Dybbuk" for New York's Neighbourhood Playhouse. He succeeded in transforming some mediocre Christian performers into the most talked-about Jewish actors in a decade. If Vardi is not given some cheap theatrical stuff to direct now, this young Russian Jew may yet rise to be America's foremost director.

The Jewish actress who attracted most attention during the past year is a young girl by the name of Rabinowitz, who is known outside of her role as Mother Goddam in "The Shanghai Gesture," as Florence Reed. It may be said that these two Jews, producer and leading woman of "The Shanghai Gesture" have contributed to one of America's most salacious productions, but Miss Reed has given a notable

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CALGARY SECTION

performance as the Chinese procuress.

Bertha Kalisch, whose greatest fame as a Jewish actress was gained on the Yiddish stage, was recalled by the English drama in the leading role of Sudermann's "Magda," with which she toured the country. Her own performance was rated above average, despite the fact that the play was condemned as so worn as to be creaky.

Ever since his remarkable performance in "Liliom," critics and laymen have been wondering whether Joseph Schildkraut, "the most handsome man on the American stage," was over-acting or whether it was a nuance much to be desired in his acting. Conservative opinion has agreed, however, that time will refine his temperamental gestures and leave his histrionic abilities pure.

Kenneth McKenna (Leo Mielziner, Jr.), though not by inclination a Jew, deserves mention as a grandson of a late Hebrew Union College professor. He did excellent work this year in the revival of Sir James M. Barrie's "What Every Woman Knows." Too bad that his father, a noteworthy artist, happens to be a Jew, and that McKenna must accordingly be mentioned as of the Hebraic race.

Statistics have shown that about 10 per cent. of the actors on the New York stage are Jews, and that the average years sees 40 per cent. of its dramatic productions written by Jews, and finally, that 80 per cent. of these shows reach the public in theatres owned and controlled by Jews. And when these same shows have sated the New York public, and they are sent on the road, they are booked through organizations practically 100 per cent. Jewish.

The charges against the Jewish theatrical managers that they have too often "stooped to conquer" is best answered by one of the foremost authorities on the American drama, a non-Jew, Thomas H. Dickinson, who says: "If in surveying the place of the Jew in the theatre, I view with alarm the control of a close corporation over the destinies of a hundred different producing managers, I must conscientiously report the fact that the leading art theatres of the last ten years have been either quite controlled by Jews or have derived so much of their support from Jews as in effect to owe their existence to them. I refer to the New Theatre, the Washington Square Players, the Theatre Guild, the Yiddish Art Theatre and the Neighborhood Playhouse. All the more stable of these institutions were founded mainly by Jews. By what means and for what reasons has this been the case? Certainly for our answer we must look beyond those well-known commercial qualities which are so generally ascribed to the Jews. All these theatres, by the conditions of their existence, practically deny profits."

In this impartial estimate is summed up the contribution of the American Jew to the spoken and silent drama. He has been guilty of manifestations of general human nature, but he has also been disproportionately generous in giving the utmost of his genius to his country. If the Jew dominates the American stage and screen it is by the power of creative ability and intelligent control.

Mr. Delphiner, the well-known Austrian manufacturer, who is conducting a large silk factory in Tel-Aviv, is about to inaugurate extensive silk plantations in Palestine.

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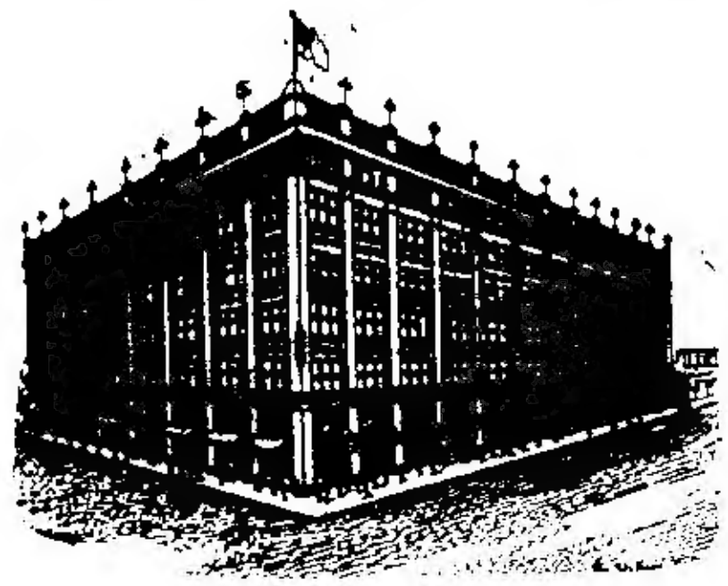

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Winning Literary Laurels

A Review of the Outstanding Jewish Volumes of the Past Year

BY MARTIN GOLDE

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What volume written by a Jew or relating to the Jew has aroused most discussion during the past Jewish year? Which volume was of the greatest literary merit intrinsically? In what field of literature do Jews specialize? How do the writings of the American Jews compare to the works of other Americans? These and other questions of keen literary interest are raised and answered in this article by the most noted critic of Jewish books, Martin Golde. Mr. Golde's tastes are catholic, and they thoroughly cover the wide range of literature published during 5686, which in any way touch upon the Jew.—THE EDITOR.

Literature intrinsically can be judged from only one point of view, and that is the subjective. It is only when one judges the effect of any volume, its popularity, or its relation to antecedent conditions that one may employ the objective point of view. That which is not part and parcel of any book may be judged impersonally. To permit oneself a judgment as to the outstanding volume of Jewish interest published in English during the year 5686, one might end by choosing two volumes: one for its high literary value or scholarly content, another for the effect it had upon Jewish life in America during the past year. At any rate, the most important books of the preceding year are Ludwig Lewisohn's "Israel," and Joseph Klausner's "Jesus of Nazareth."

Both of these works received wide comment and discussion. Among a certain circle of Jews, "Israel" was of greater moment than Klausner's "Jesus of Nazareth." The Palestinian's exhaustive biography, published several years ago, however, in Hebrew would not have caused even a ripple on the surface of Jewish life in America had not Dr. Stephen S. Wise used it as a pretext for a sermon. It was really the problem he raised by his sermon that agitated Jews rather than the book itself. If memory serves me correctly, the Macmillan Company had the book out at least four months before Rabbi Wise's sermon. Except for occasional reviews, the Jewish public paid as much heed to Klausner's volume as it does to any other thoroughly Jewish writing.

The great mass of American Jews condemned "Jesus of Nazareth" by attacking Dr. Stephen S. Wise. I venture to assert that not ten of those who resented Wise's position on Jesus read Klausner's scientific inquiry. The fact remains that a Jewish scholar, orthodox from many points of view, reversed general Jewish opinion on the authenticity of Jesus. The furore that his book aroused, indirectly, serves to focus it as the outstanding volume of the year, objectively considered

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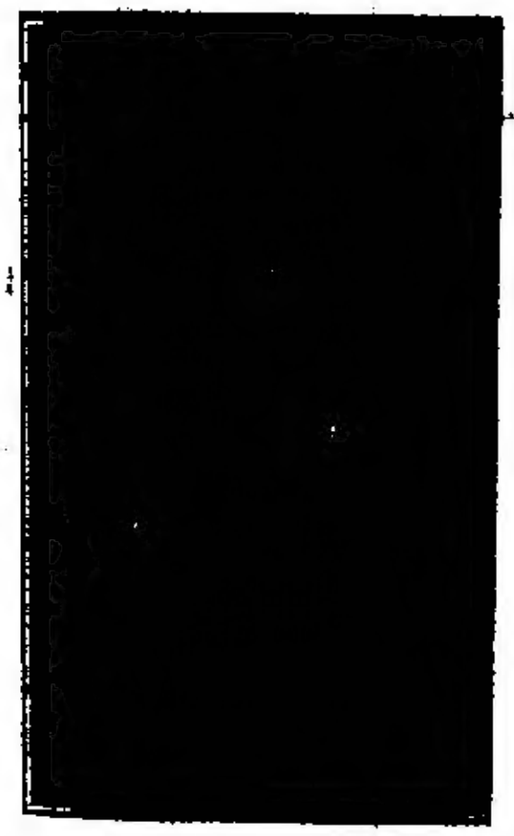
"Israel," by Ludwig Lewisohn, can hardly be judged subjectively. Its implications are too ramified, its autobiographical note too uppermost to consider it as a pure work of literature. It derives its poignant power from the conditions which produced the book. "Israel" is a beautiful, balanced piece of writing, but it is much superior as an evaluation of present conditions affecting the Jew in America; it demands recognition by its protest rather than by the eloquency of its protest.

Never before has an American Jew written such a volume; superficial attempts had been made occasionally, but the self-conscious note was predominant, or else there was too much aggressiveness or boisterousness. Its Zionism may be disregarded, because it suffers from the same difficulty that characterizes volumes on the same major theme written prior to "Israel." Lewisohn's Zionism may be dismissed because of its inexperience. The author of "Upstream" IS FULLY entitled, however, to judge America and American Jews; that duty he fulfilled adequately and trenchantly. It is more than probable that the nationalist element vitiated the best part of "Israel" for many people. That reason alone should have been sufficient for Lewisohn to have deprecated his new-found Zion. It must be remembered on the other hand, that Lewisohn's book might not have been at all possible if the funds for his trip to Palestine had not been furnished by the Zionists.

In rendering these Olympian decisions on the most important books of the year, one must satisfy all one's preferences by dividing the year's literary output into its component parts: non-fiction, including biography, essay, science, travel and criticism—and fiction.

The best novel of the year written by a Jew is "Peter the Czar" by Klabund (Alfred Henschke), the young German lyricist. Although it might be termed an historical essay, since it adheres strictly to fact, the treatment of "Peter the Czar" is essentially that of the novel. I believe it ought to be considered

Continued on page 78



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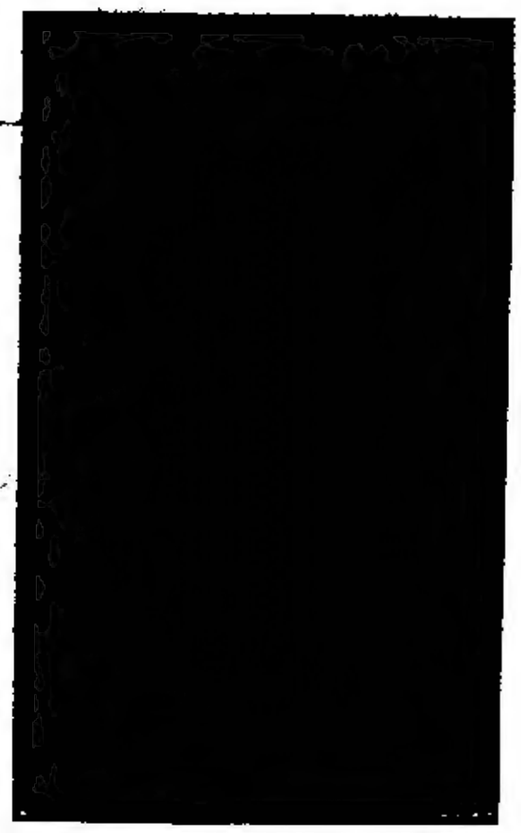

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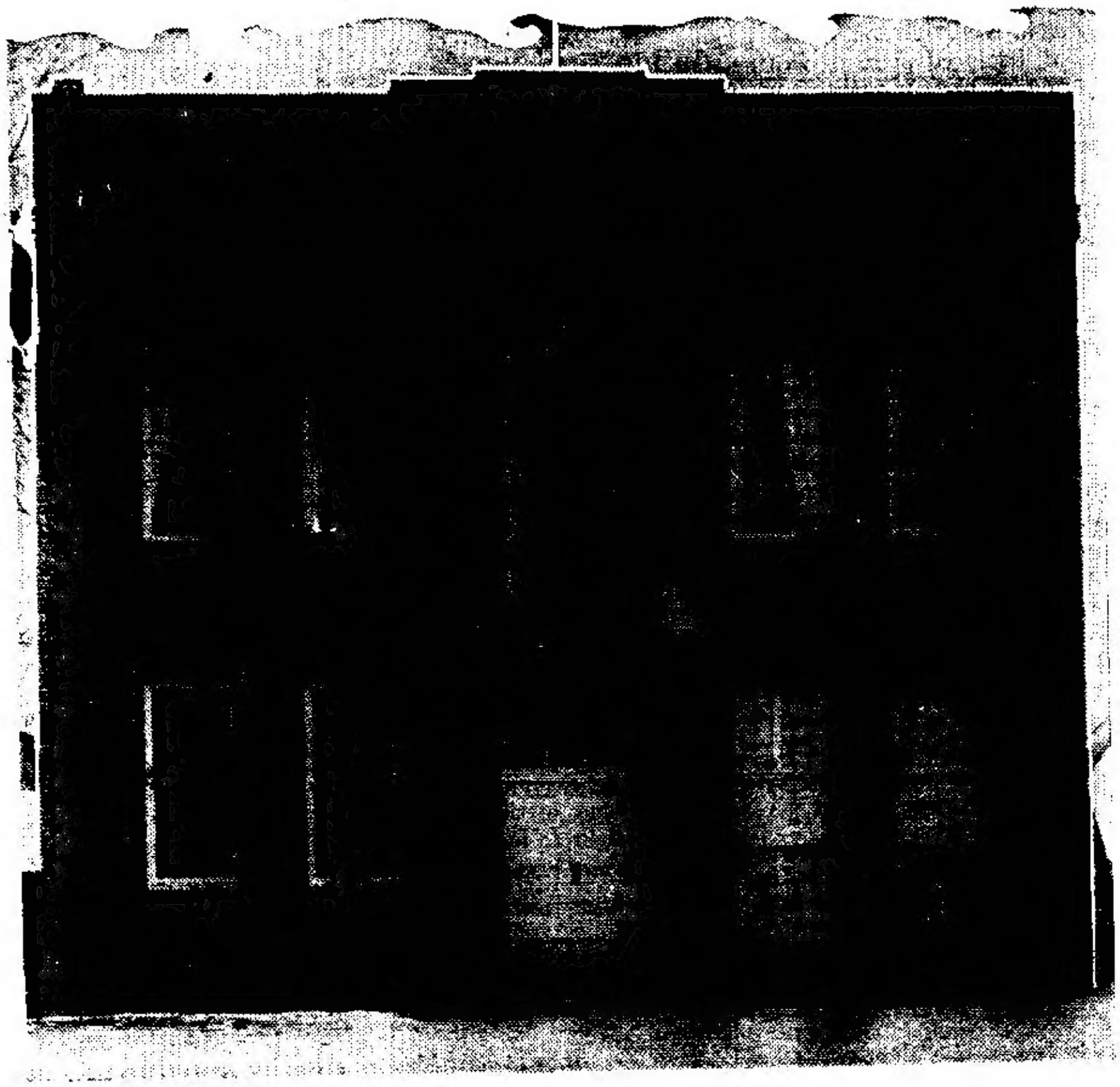

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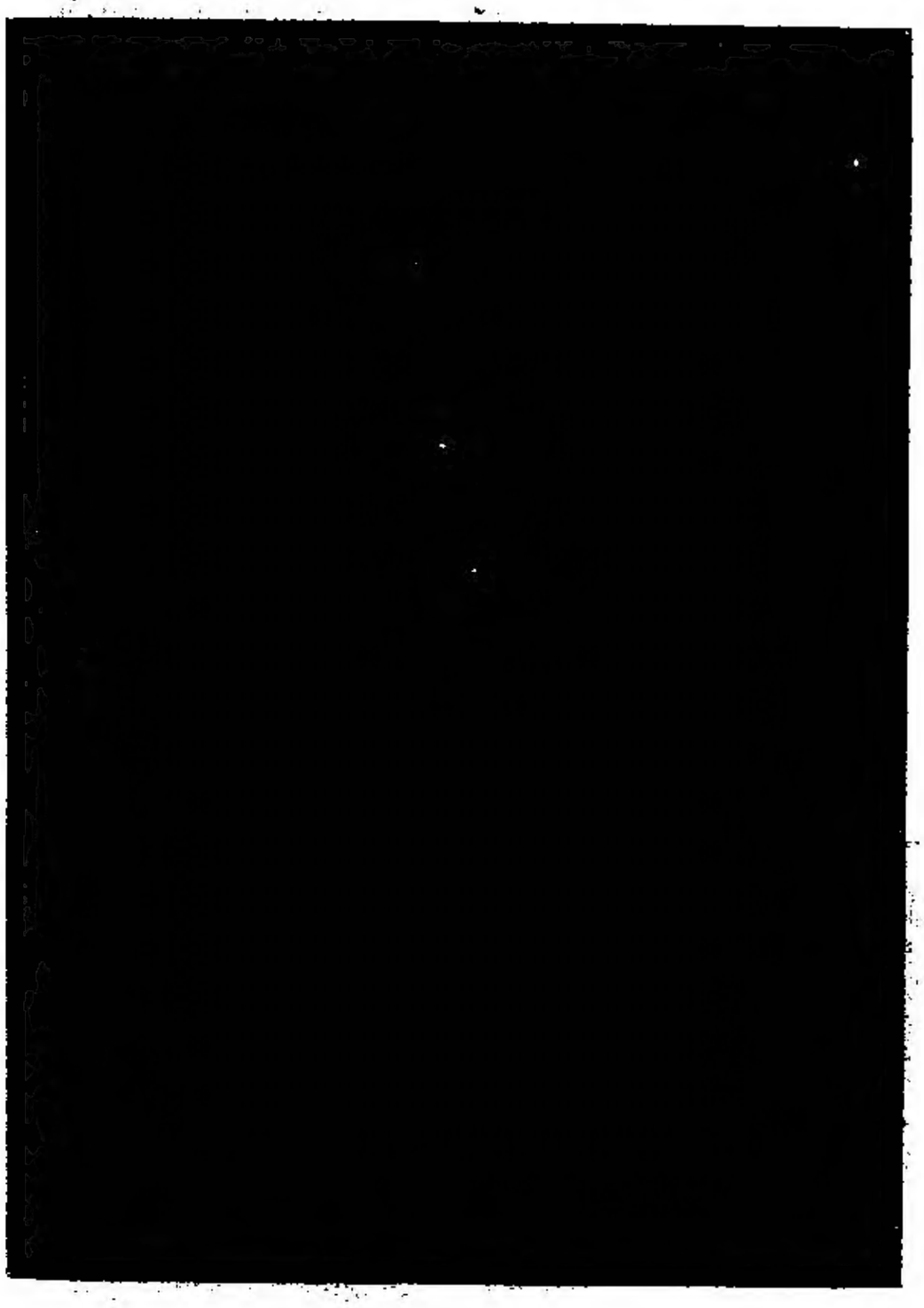
It soon became clear, however, that the type of Jewish education which was applicable to conditions on the other side, was out of place in a modern Jewish community in Canada. Then began the procedure of changing teachers and methods of instruction. The financial situation was quite discouraging.

In 1915 the Talmud Torah was reorganized with the following officers: W. Diamond, A. H. Goldberg, H. Greenberg, H.



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Brady, S. Waldman, M. Levine, M. Lyons and S. Baltzan. Mr. Warshaw was elected teacher and the method of teaching Hebrew-by-English was introduced. But the new system did not satisfy everybody. In order to prevent further dissensions, Rabbi H. Levine was appointed teacher for the children of those parents who insisted upon the old-time method of teaching. The existence of two different systems in one small school struck some of the directors as peculiar, but they could not think of a way out.

In 1919 the situation was again considered by a meeting of Edmonton Jews and, after long discussions and heated argumentation in which practically every Jew of Edmonton took part, the following new directors were elected: I. H. Shmelnitzky, Ch. Margulies, Ch. Lyons, L. Freifeld, D. Riskin, H. Hardin, N. Hardin, A. Grausdorf and others. An additional teacher, Moses Jampolsky, was elected to teach in the Hebrew by Yiddish system. Then the Edmonton Talmud Torah had three teachers, each one following his own method. The methods were: The old-time Hebrew-by-Yiddish; Hebrew-by-English; modernized Hebrew-by-Yiddish. The newly elected board were certain that the right way at last had been found to satisfy the various elements of the Edmonton community. However, facts soon proved to the board that in spite of their sincere efforts on behalf of the Talmud Torah the progress of the pupils was totally unsatisfactory.

In April, 1920, a large mass meeting was held and the following were elected to the new board of the Talmud Torah: A. H. Goldberg, W. Diamond, H. A. Freedman, A. Crestohl, I. Baltzan, I. H. Shmelnitzky, A. Naihouse, I. Tordosh, N. Weinstein, Moses Rudmansky and H. Sataroff.

The new officers were given full authority to act as they saw fit in order to put an end to the critical situation of the Talmud Torah. They came to the conclusion that an educational institution must have one single system of teaching. Two new teachers were appointed, I. Jampolsky and A. Gorelick (now Dr. Gorelick, of Calder, Sask.), and the ivrith-be-ivrith system was introduced into all the classes for all children. This system has been followed to this day. No sooner was the system introduced, but the very parents who had been dissatisfied with the former teachers took their children away from the organized Talmud Torah, on account of personal grievances, and entrusted them to the discharged teachers, thereby introducing the practice of private "Cheder" instruction in Edmonton. However, the board, under the leadership of A. H. Goldberg,

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William Diamond
One of the founders of the Edmonton Talmud Torah

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together with the teachers and some parents, kept to their task. From the establishment of the Talmud Torah in 1912 until the present the children received their instruction in the damp, dark basement of the synagogue under very unsanitary conditions.

A lot was bought in April, 1923, due to the work of the board and the Ladies' Council. Money was collected, so that on September 7, 1925, the corner stone of the Talmud Torah was laid. That day $3,000 was collected including $600 which the Wahl family paid for the corner stone.

General board of the Talmud Torah: H. A. Freedman, president; I. Todrosh, secretary-treasurer; W. Diamond, A. Crestohl, I. Baltzan, A. Grausdorf, I. Shmelnitzky, A. Weiman, A. Goldman, I. Wahl, S. Romilson, Rev. A. Pinsky, M. B. Cohen, H. Satanoff, A. A. Dower, J. Dower, W. Weisman, I. Hurtig, B. Laher, B. Shore, Ch. Margulies, S. Schiller and I. Naihouse. Teachers are L. Picarsky, who has been here three years, and M. Goelman, who arrived a few months ago from Toronto.

Special committees: Education, I. Baltzan, chairman; the teachers, Rev. Pinsky, W. Diamond, I. Todrosh, B. Shore, I. Wahl and S. Romilson; building, A. Grausdorf, chairman; W. Diamond, A. Crestohl, Ch. Margulies, M. I. Lieberman, J. Dower, M. B. Cohen, I. Baltzan and I. Weiman; finance, M. I. Lieberman, chairman; A. Weiman, I. H. Shmelnitzky, M. B. Cohen, A. Goldman, S. Schiller, A. Grausdorf; furniture and equipment, I. Baltzan, chairman; W. Diamond, L. Picarsky (the teacher); hall equipment, A. Crestohl, chairman; I. Baltzan and J. Dower; meeting room equipment, W. Diamond, chairman; A. Crestohl, I. Baltzan and B. Leibovitch. A. Grausdorf, I. Baltzan and Ch. Margulies also supervised the installation of electric fixtures and other equipment. H. A. Freedman and W. I. Lieberman were with each committee. Preparation committee, I. Todrosh, chairman; W. Diamond, M. I. Lieberman, A. A. Dower, Mrs. H. A. Freedman, L. Picarsky, Mrs. I. Saslove, H. A. Freedman, W. Statchinsky, A. Weinman, I. Baltzan, A. Grausdorf and B. Leibovitch.

The Council of Jewish Women takes an active part in the Talmud Torah and assists by instituting annual bazaars. The money collected at the bazaars was used for buying the lot, buying a piano and other similar

Continued on page 83

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REGINA SECTION

Winning Literary Laurels

Continued from page 73

one of the first three novels of the past year, regardless of the origin of the author. Written in staccato, impressionistic style, unusual to the American novel, "Peter the Czar" succeeds in painting an epoch and a gigantic personality in the compass of a small volume. It is infinitely more successfully in conveying local colour and depicting historical characters than the innumerable volumes that have been written recently in the fashion of "Ariel," "Glorious Apollo" and "Mape."

It is significant that the best novels published in English during the past year were written by European Jews. The two which deserve ranking immediately after "Peter the Czar" are both by Arthur Schnitzler, "Beatrice" and "Fraulein Else." For sheer power of psychological insight and mastery of the art of conveying thought, Schnitzler's miniature volumes are unparalleled in any literature.

Though Jacob Wassermann's "Oberlin's Three Stages" is one of that German author's best novels, it hardly ranks in importance with Schnitzler's, though its breadth is greater. Wassermann's "Faber" also published during the past year is comparatively insignificant. A great deal of its incoherence and obscurity is attributable to a faulty translation.

Other novels which emerge above mediocrity are "The Enemy's Gates" by Richmond Brooks Barrett, "Miranda Mas-

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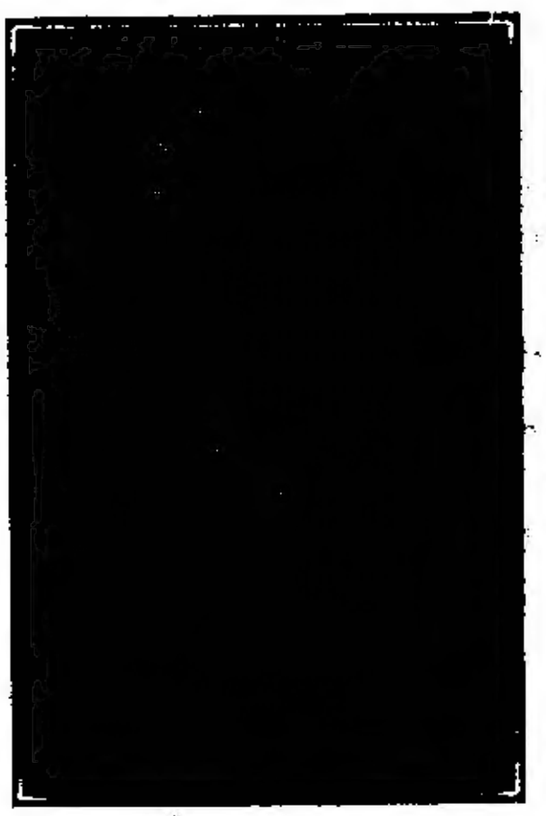

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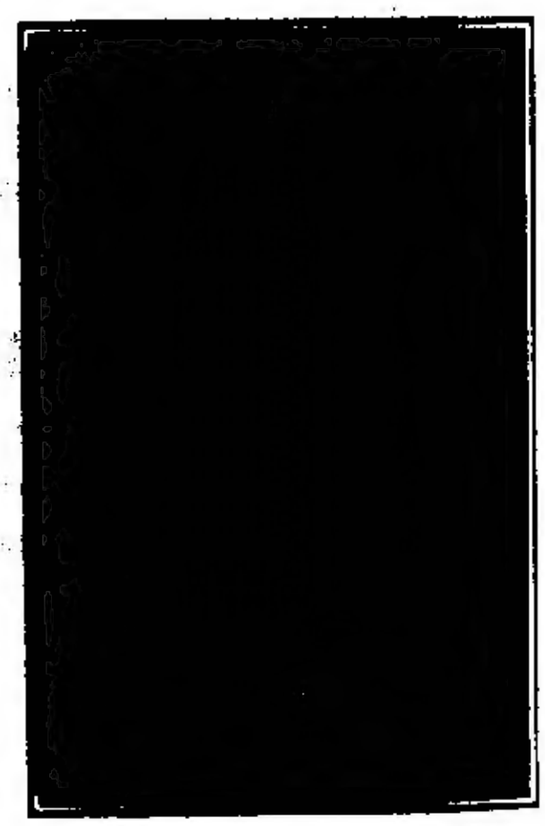

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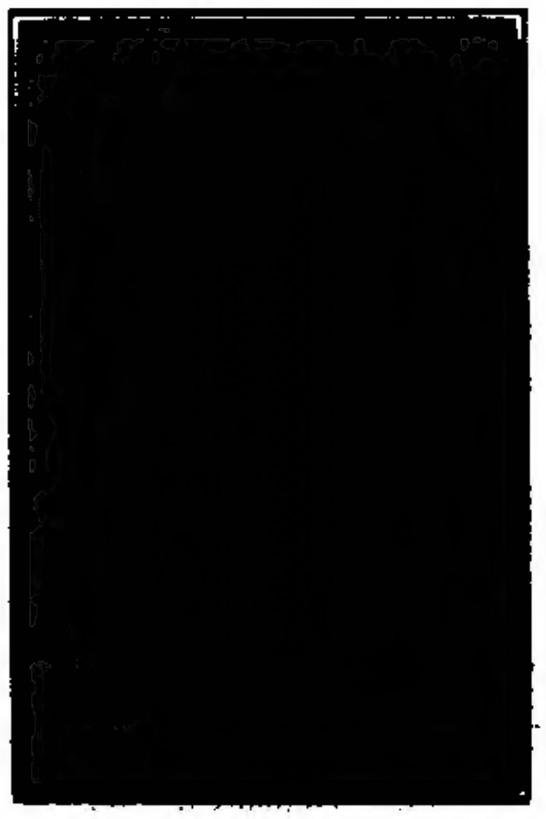

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REGINA - SASK.

ters" by John Cournos, "Tents of Jacob" by Hyman Cohen, and "Verdi" by Franz Werfel.

Barrett's volume is a refreshing story of the futile love of George Morgenthal for a non-Jewish girl. It is the struggle of a Jew within himself against his race, to which he finally succumbs. This book has been attacked as the epitome of non-comprehension of the Jewish mind. Such attacks merely mirror a misunderstanding of the particular type of mind possessed by Morgenthal.

"Miranda Masters" is an additional nuance of John Cournos' autobiography. It continues the daring mental adventures of John Gombarov, isolated English Jew, who pictures himself as the embodiment of world Jewry and its sorrow. "Tents of Jacob" by Hyman Cohen, a new Jewish author on the horizon, gives a Freudian interpretation of Jewish love in a Russian village. Such treatment has never been attempted before, and it throws new light on the narrowness as well as the vastness of the pale. Oriental love was never stifled even in the rigid confines of the ghetto. "Tents of Jacob" is recommended as one of the finest novelistic interpretations of Russian Jewish life and love. "Verdi" by Franz Werfel is a laborious recreation of the relations between Verdi and Wagner. Unfortunately, the heaviness of Werfel's style has marred the possible beauty of narration.

Works of fictions which may be mentioned in a general review of the past year are "The Marriage Guest" by Konrad Bercovici; "Doodab" by Harold Loeb; "Dr. Transit" by Isidor Schneider; "Mary Glen" by Sarah G. Millin; "Grobo" by E. H. W. Meyerstein; "The Office" by Nathan Asch; "Jacob's Well" by Pierre Benoit; "Appassionata" and "Mannequin" by Fanny Hurst; "Show Business" by Thyra Samter Winslow; "Krakatit" by Karel Capek; and "Count Bruga" by Ben Hecht.

Non-fiction is easier to judge because of the more limited field. It is surprising that Jews should so preponderantly take to the fiction form of writing; their adventures into the concrete, more cerebral realms are limited. In fact, the great disparity between the number of Jewish novelists and essayists offers enough ground for the erection of an elaborate theory, which will be disregarded in the limits of the present article.

The best two travel books are "Virgin Spain" by Waldo Frank, and "Sicilian Noon" by Louis Golding. The titles of these volumes indicate the countries visited. "Virgin Spain" is more of a historical retrospect than an actual description of a contemporary country. Its portrayal of Queen Isabella is one of Frank's best pieces of writing. "On New Shores" by Konrad Bercovici, though not deserving mention in the same paragraph with the foregoing, is a compilation of articles describing the various racial groups in America. It is really a valuable reference book in that respect.

It is hardly fair to speak of a volume as outstanding, when it can not be compared to anything else. Nevertheless, Isaac Goldberg's biographical essays on "The Man Mencken" and "Havelock Ellis" stand as original, and the most authoritative histories of the American and English authors. The biography of Benjamin Disraeli, as given in "Gladstone and Disraeli" by D. C. Somervell also deserves favourable mention. "I Meet My Contemporaries" by Maximilian Harden is hardly worthy of that great German-Jewish writer, being a collection of unsatisfactory, complicated evaluations of several of the great men and women of his time.

"Medical Follies" by Morris Fishberg is an amusing study of the fads that have followed upon America's adoption of physical culture as a habit. Osteopathy, chiropractic, and all the other therapeutic professions are skilfully derided by the editor of the American Medical Association's Journal. "Are the Jews a Race?" by Karl Kautsky is a belated English publication of the German Socialist's inadequate appraisal of the status of the Jewish people. "Broken Earth" by Maurice Hindus may be considered a history of contemporary Russia at its core, since Hindus dissects the attitude of the peasantry to the Soviet Government, and describes their present modes of life. "Key of Faith" by Michael Gershenson is the English translation of the Russian Jewish philosopher's interpretation of the Bible. "The Road to Peace" by Herman Bernstein is a notable collection of the opinions of the world's leaders on the possibilities and means of attaining world peace. "Jews of Eastern Europe" by Dr. Arnold Margolin describes the part played by the Jews in the overthrow of the Romanoff government, their victimization in pogroms, and also tells the story of the famous Mendel Beilis ritual murder trial. "Jewish Anthology" by Edmond Fleg, translated by Maurice Samuel, gives extracts from Jewish literature, beginning with Talmudic times. The collection is quite inadequate, although everything is admirably selected.

Dramas by Jews published during the past year include: "The Butter and Egg Man" by G. S. Kaufman, "The Dybbuk" by G.S. Kaufman, "We Moderns" by Israel Zangwill, and "The Goat Song" by Franz Werfel. Of these, the play by Werfel is the most significant. Joseph Lawren's compilation of interesting statistics regarding the theatre in "The Drama Year Book" is also worthy of mention.

Continued on next page

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WINNIPEG SECTION

WINNING LAURELS—*Continued from page 79*

Other interesting volumes written by Jews or dealing with Jews are "Genius and Disaster" by Jeanette Marks, in which she treats of the effects of drugs on certain well known poets and writers; "The Real Sarah Bernhardt" by Basil Woon, being the story of the Jewish actress as related by the wife of one of Bernhardt's proteges, Pierre Berton; "Marco Polo," the classic travel book, edited by Manuel Komroff, and "Notorious Literary Attacks," edited by Albert Mordell; "Grace of Lambs," a collection of short stories by Manual Komroff; "Nize Baby," purporting to be the reproduction of English-Yiddish dialect as heard by Milt Gross; "Mendel Marantz," a history of a Jewish, epigrammatic, slightly too boisterous philosopher, by David Freedman; "The Puppet Man," an analysis of the public mind by Abram Lipsky; "The Religion of Israel," Rudolf Kittel's authoritative survey of the Semitic origin of the Jewish religion; "The Works of Nietzsche," edited by the renowned Jewish Nietzschean scholar, Dr. Oscar Levy. Benjamin de Casseres' essay on James Gibbons Huneker, and his essays on his "Forty Immortals" are two important volumes in literary criticism.

The past year has indeed been a fruitful one for Jewish authors, and their volumes stand out, on the whole, as more than temporary contributions. None of them has reached the best seller list, but their quality will be tested by their permanence.

Any survey of the past year must naturally include reference to the death of Israel Zangwill. His loss is irreparable in the sense than any great writer's is. Although his contributions to literature were less frequent toward the end of his life, they demonstrated a vitality and a vigour equal to that displayed in his earliest volumes. There is no Jewish professional writer of the present day to take Israel Zangwill's international place. That does not mean that there is not alive to-day a Jewish writer who is Zangwill's equal. No other Jewish author has as yet been translated into twenty languages, including the Japanese. Israel Zangwill will be missed for his wit, his paradoxes, his broad humour, his keen understanding, and his intense independence.

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Intermarriage—"Try It and Write a Book"

A Private and Confidential Interview with Irving Berlin

By Renee Straus

(Copyright 1926 by Seven Arts Feature Syndicate)

"I am proud of my Jewishness," said the musical genius of America to the writer of this article during an informal interview of unique interest which took place in a Paris cabaret. There has never been a more human, unjournalistic article than the one by Mlle. Straus on the Berlin-Mackay test case. This talk with Berlin was not intended for publication. That is why this sketch is of such unusual interest.—The Editor.

Paris.—It was not a big night at the Cabaret Charlot. The place was only half-filled, and the orchestra was playing in a sleepy, indifferent mood. I was in a party of Americans, who insisted on visiting a typical Parisian cabaret. It was certainly typical. The music was the latest American hits provided by a negro jazz band, the solo dancers were from a second-rate American vaudeville circuit, and the guests, of course, Americans hunting for real Parisian atmosphere.

I was rather bored, until my interest was provoked by a party of Americans at a nearby table, and especially by a poetic-looking man of about thirty-five. His face looked familiar. He reminded me of our dramatist, Henri Bernstein, as he looked some ten years ago. It seemed to me that I had seen this face before. When one of our table nodded to the group of which my familiar-looking stranger was a member, I inquired who he was, and received the answer: "That's Irving Berlin, of course."

And so, after having solemnly promised that I would not reveal my journalistic profession (because Mr. Berlin had made it a strict rule to avoid newspaper people), I was introduced to the greatest

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composer of American popular music. Now that I write these lines to be published, I feel pangs of conscience. But in view of the fact that the sensation about Berlin's marriage has subsided, and that I cannot fairly be accused of embarrassing Berlin with irresponsible yellow reporting, I hope that if ever this article comes to this attention, he will forgive me for not having been able to kill the journalist in me.

The informal talk with Berlin at a half-deserted cabaret was indeed so genuinely human and illuminating for the proper understanding of the character of the Jewish musical genius of America, that I simply could not withhold it from the insistent editor.

Irving Berlin apparently enjoyed what seemed to him a perfect incognito, and greeted me with a smile. After I sat there for a while, without making any attempt at conversation, his smile grew broader, and with a sigh of relief he remarked to me: 'What a pleasure to escape the question-asking profession. For the last few weeks they have been on my trail, shadowing me like a band of well-trained detectives, cornering Mrs. Berlin or myself at every opportunity, and always shooting at us the same stupid questions, having only in mind a possible headline for their paper . . . forgetting that our nerves must be completely gone . . . and besides, what could I tell these eager journalists, even if I wanted to give them material for the 'Berlin case'. . ."

Not hampered or made suspicious by questioning on my part, the composer continued to talk freely as though he were thinking aloud:

"Even allowing for a certain popularity which a number of successful songs have given me, I fail to see why my marriage to Ellin has unloosed such an avalanche of publicity. Tell me, do you think that a similar case in Europe would have attracted as much public interest?"

Afraid to spoil in any way the confessional mood of the persecuted bridegroom by showing undue interest in the conversation, I replied: "I do not believe so, but of course the intermarriage of any Jew in the public eye is bound to get Jews and Gentiles alike interested in an unusual way in such an event." Berlin looked at me smilingly and nodded assent to my comment.

"You must be a Jewess to feel that the essential angle of my 'case' is the intermarriage question. In purely American circles it was of minor importance. That at least has been my impression. You see, Ellin comes from the most exclusive society, the American aristocracy of finance. In Europe you may have the idea that this group is very proud if one of its members boasts of a very humble beginning. That's where you are wrong. Humble beginnings are only spoken about if they date somewhere about the Mayflower period.

"As I say, I was rather under the impression that my self-madeness was a handicap in these circles. My Jewishness, so I thought, was only of secondary importance there. Of course in the Jewish world it is primary. But strange as it may seem the Jewish world in America did not show any resentment, and even friends of the real orthodox sphere did not make any move to excommunicate me for having married a "shickshe." Am I not accepted because I am a Jew, or because I do not belong to that society? Well, it is hard to differentiate. I suppose, they mean the same thing."

"When it comes to love, religion passes to the background. It never struck me that I would be sacrificing a parcel of my Jewishness by marrying Ellin, and I suppose Ellin felt the same way about her religion. . ."

"But don't you think, Mr. Berlin, that intermarriage. . ."

But Mr. Berlin interrupted excitedly: "I know what you mean. Intermarriage is a fundamental step . . . that the difference between Jew and Gentile cannot be bridged by marriage etc. . . Well, I am proud of my Jewishness, but you will never convince me that intermarriage is anti-anything. If the subjects are well mated, religion, race or any other collective definition for a group, does not hold any serious difficulty. To make a definite problem of intermarriage is narrow-minded. It is a matter of individuals. These cases, if you insist on calling them cases, must be considered individually. Age, material circumstances, temperament and character of the two people may be considered. But for God's sake, leave out religion.

"Now, Ellin (he pointed to his young bride who was on the dancing floor with one of the party) would never even discuss these things. She says it's all bunk, and talk about this subject mars her happiness."

There was nothing to discuss. I felt that Irving Berlin's story was a rather pathetic plea for peace, and that what he meant to say to me was, "Why should everybody think it his privilege to pry into my most intimate life? Can't a fellow be left alone?"

I heartily agreed with him. The discussion of intermarriage

belongs to rabbinical students, to biologists, to national chauvinists, but surely not to young lovers. The happy or unhappy couple might serve as test cases for the unsolved theoretical question: "Is intermarriage a success?"

But Irving Berlin and Ellin Mackay did not marry to find the answer to that question.

Berlin apparently enjoyed my hearty approval of his point of view. Happily he related to me his adventures trying to escape news reporters on the ships, in hotels, on the street, and even in the theatres. Laughing like a boy, he told me: "The other day, Ellin and I were just hopping into a taxi, when a young newspaper reporter, with pencil and note-book in hand stopped me. 'Mr. Berlin,' he said, 'do you think that intermarriage in general weakens or strengthens the races involved?' I answered. 'Try it and write a book about it.'"

The dance music stopped, and Mrs Berlin returned to the table. She is the accepted type of the handsome athletic American society girl. Wherever you would meet her, you would immediately sense her nationality, her milieu, her well-rooted origin. There was undoubtedly a striking contrast between the Nordic-looking girl and the Smitic, distinguished face of the creator of American songs. Both fine samples of their race, both intelligent and of independent character. A splendid test case, I thought. Much more conclusive than the cases of Max Nordau, Israel Zangwill or even Ossip Gabrilowitsch.

I sat and wondered. What would be the outcome? Would it last?

The orchestra started to play Berlin's sentimental ballad, "Always," and the "test couple" got up, smiling happily, and were soon lost among the dancers.

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Continued from page 77

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The Land of Heart's Desire

By D. Love

Written for the Canadian Jewish Review

"After the Easter holidays we shall work only till noon," Mr. Sam Kert, the clothing manufacturer said, while we were putting away our work. "There isn't enough work to keep you all day. Business is rotten!"

My heart stopped. Every drop of blood seemed to leave it. The whole family lived on my wages. While I was thinking of starvation, the girls, giggling and laughing, broke in upon my dark thoughts.

"I am going to make all my summer clothes while I am home," said Sadie Bloom, one of the pocket makers.

"And I will make myself a new suit," Beckie Cohen, the finisher, said.

They began to plan picnics, parties and dances. They gossiped about beaux and latest styles, only my mouth was shut tight. I was shut out like a "greenhorn," who didn't talk English and who still wore cotton stockings, from the old country.

I took my coat and hat and walked out spiritlessly. Mechanically I dragged my feet home. The blackness upon me was like the last grasp of drowning.

So this is the promised land, where the riches flow free in the streets. It's exactly five months since we landed in Halifax. The time had passed in sordid struggle and disappointment. My father was helpless. In Rawa Ruska, Galicia, he had a solid position, being the owner of a comfortable home and well known as a dealer in grain and cattle. He was considered well-to-do and was also one of the best learned men. There a man was "finished" when he could read his prayers in Hebrew, following the meaning by the aid of the Yiddish translation. If he could sign his name in Polish, do a little figuring and write a letter in Yiddish, he was called well educated.

My father, although he had not stirred out of Rawa Ruska, readily adopted the notion of a liberal education for us girls. And his mother heartily supported him in all his plans for us. We went to public school and took lessons from the best private teacher in town. When we finished our lessons, mother instructed us in the kitchen in the laws regulating a pious Jewish household and in the conduct

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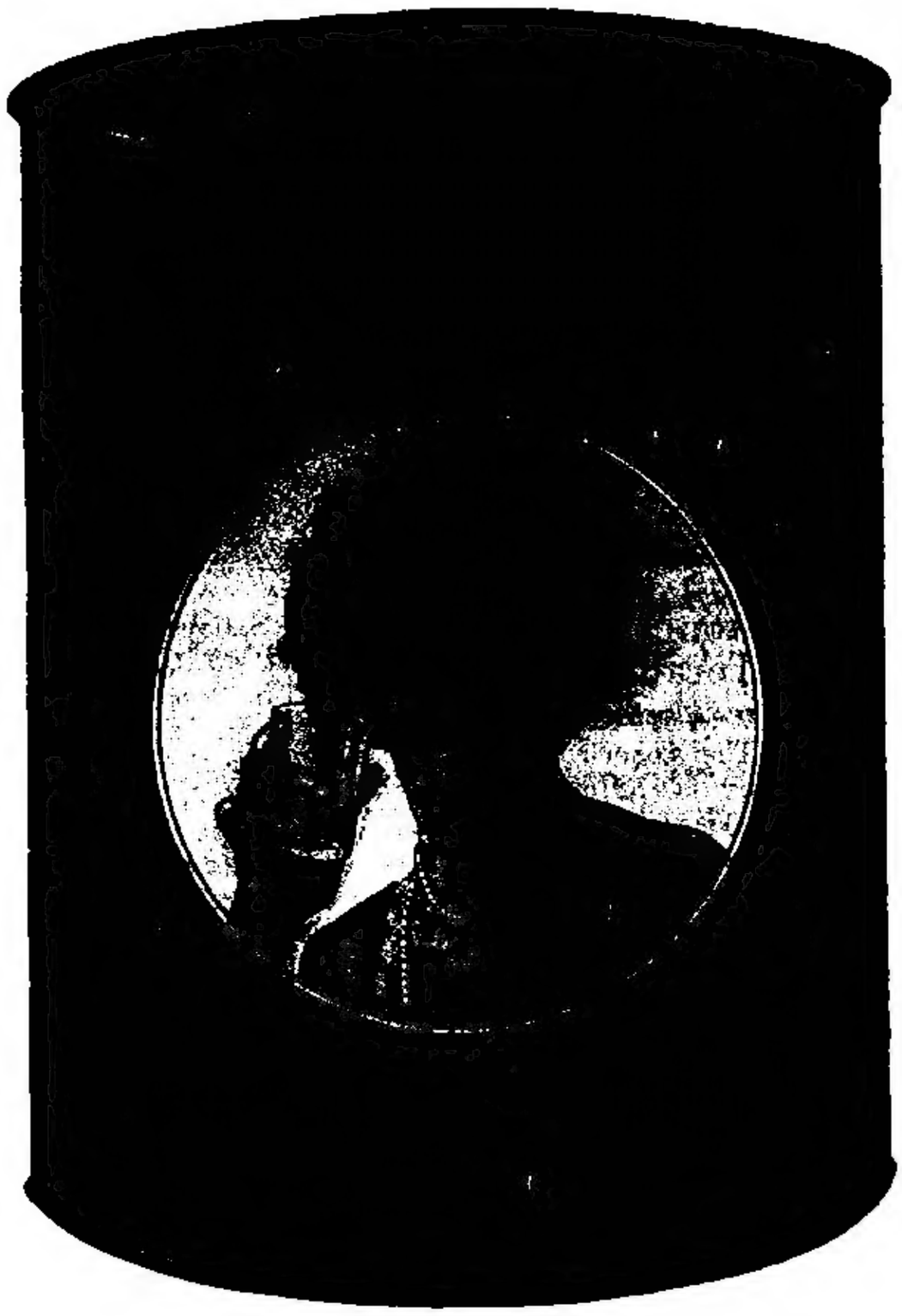

proper for a Jewish wife, for, of course, every girl hoped to be a wife. A girl was born for no other purpose.

Then the great war came. Things changed rapidly and we were driven into the swamp of growing poverty and trouble. What my father earned did not more than half pay the bills, though we were living very humbly in the end.

After the great war was finished, we had another one, the Polish-Ukrainian, which was still worse. For many days we were lying in the cellars, in fear of death from bombs or shrapnel. We were starving, but the excitement was so great that we did not think much of our food. Our only thoughts were to save our lives and emigrate somewhere far away from the war and starvation. America was the land of our hope and concentration. Everyone who had relations or friends in America was anxious to get in touch with them. And of course all the relations in America were millionaires with beautiful homes, automobiles and plenty of everything. So we in the old country understood. As my father had a rich brother in New York, America became the centre of all our dreams and speculations. But the immigration law was very strict and as there was no hope for us to get a visa to the United States, we thought of Canada as of the land of our dreams and hope. After many struggles we were really going. The arch of heaven opened. A million suns shone out of every star. The winds rushed in from outer space, roaring in my ears, "CANADA, CANADA!" But how disappointed we were only after a short time.

When I came home father was sitting on the bench by the stove, his face frail and tired. One look at him, and I knew he had not yet found work. Mother was peeling the potatoes for supper.

"I can't stand it any longer," I said to mother with tears in my eyes. "Beginning from bext week we shall work only half a day. And here the whole family hanging on my neck for my wages."

"Only half a day! What shall we do now?" mother cried. "Why didn't you speak to the boss? What does it mean to him ten dollars a week? Such a rich man! Go to him and tell him all our misery, or let me go to him."

"He won't even listen to you. What does he care? He says business is rotten and that's all."

"Such a heartless thing," mother sighed. "If we could only get a visa to the States! Why don't you go yourself to the Consul and beg him and tell him all our trouble? It's no use to send your father; you know how helpless he is."

"Woman, don't you know that a law is a law?" my father replied "The consul can do nothing if the law says NO!"

"I don't care what the law says; I want justice," mother cried "Where is there justice in Canada? To whom can I go with my bitter heart? We cannot starve," and she began to weep.

"Rachel," shouted father, "stop crying and making the whole house miserable. There's nothing so bad that maybe it couldn't yet be worse. Woman, pull together your senses and calm yourself."

"Listen to him only," mother cried in her excited anger. "Sally lying in bed with consumption and Fannie twenty-four years old and no dowry and no work. On what shall we live, if no wages are coming in? And he wants me to be calm!"

"Girls do not need dowries in America," father tried to quiet her. "Why are you getting yourself so excited over nothing? How long the wheels of life go there is still hope."

"The landlord wants his rent. And what about the baker, butcher and grocery?" mother cried. "I would like to see if you could live on hope and not food."

"But, woman, don't you know that where is hope there is everything?" father said calmly. "The old saying says, 'Hope lost, everything lost.'"

"Look only at that calm philosopher with his Torah teachings. Here is America and if you want to live you must work. My flesh is falling from me in pieces, when I look at the American girls all dressed

Continued on page 94

New Year Greetings

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Simyon the Fool

By David Paris

The boys called him "Simyon the fool," and he really resembled one. He was a short, broad-shouldered fellow with black eyes, brownish face, wide nose, thick lips, and protruding teeth; and to add to his awkwardness he was always moving his eyelids up and down

He and his two sisters had come from Odessa and settled in Rovno, a city in the state of Volina. The girls were known to all the town as his sisters, but to me he later revealed the truth.

The two girls occupied their time in baking bread, rolls and cake, while Simyon attended to the selling. He was a good friend of mine, not because I liked his looks but because he lived near me, in one of my father's houses, and was moreover a good-natured and truthful chap.

They came to Rovno in the latter part of the winter; and because the streets were heavily covered with snow e had little chance to get out for pleasure save on Sabbath days, when Simyon and I went to the synagogue together. Then the small boys would shout "Fool!" after him, but he paid little attention to them because they were not his size.

Spring came with the warm sunshine, forcing the snow to leave the ground; and it grew pleasant. Passover came, and we had our eight-day holidays. The first morning we dressed in our new clothes, though the streets were filled with mud, and many of the side-streets were so sloughy that they could not dry until late in the spring. Nevertheless on those days we all arrayed ourselves in our new finery.

After the noon-hour the day turned warm and pleasant, and all the neighbours of the street came outdoors to sit on benches or gather in front of others' houses, admiring one another's new clothes, inquiring the price of the goods, criticizing the tailor, and trying on one another's new hats, while the children played at nuts and other games.

Simyon, the girls and I sat in front of my mother's house. The ground about the house was well cleaned and dried for the holidays. The cows, kids and goats were kept in their stalls so as not to dirty the clean places and to avoid extra work. We were talking about the wonderful city of Odessa, the electricity and the gas-lights, the street cars and the four and five-storey buildings, and all the marvelous things that could be seen there. I was so impressed that I longed to go and see everything with my own eyes. Yet I dared not think of going alone for I had never visited a large modern city. Moreover, they told me, many people were forced to leave Odessa because they had no passports, and it was impossible to live there without one unless one could continue paying bribes to the officials. As Simyon and the girls had been unable to do this, they had had to leave the city. I myself was not of age to get a passport without the consent of my father; so I gave up the idea of going.

As we sat there talking, we suddenly heard the wild cry of a child, and turning, we saw to our horror that a big hog had caught a little girl's hand in which she held a pancake and had dragged her into a deep marsh by the side of the house. All the neighbours became excited; they screamed and ran in all directions; but Simyon did not hesitate a moment; he jumped into the mud and pulled out the child. His clothes were ruined, and poor Simyon had to give up his outdoor pleasures for the rest of the holidays, having nothing fit to wear.

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The neighbours, who had had little to do with him previous to that event, now were more attentive since they had seen his brave action. But the rough boys of the town prepared to go ahead and give him a beating, which was the fate of all strangers. Through me they notified him that if he paid them two rubles he would be spared. I begged him to give them the money and explained what it meant to refuse them. He smiled sarcastically and clenched his fists, shaking them before my eyes and saying: "These are what I'll give them." Then he grasped me by the arm, and commanded me to show him those who dared to ask him for money. I told him that I dare not approach them, but he said that I need not fear them if he was with me.

I considered him a fool, and my fear was so great that I thought I should have to refuse and even forego his friendship. But I was too fond of the girls to think of doing so. It must be said that I enjoyed the company of the younger girl especially, because she was about my age (which was seventeen) and always managed to be near me. They were both beautiful, natural, simple, illiterate; but they knew how to speak the truth and how to show kindness; and altogether they were as stars in a dark sky. I did not for a long time think of love, and in my mind I made no distinction between the two of them, but my heart was already drawn nearer to the younger.

Simyon was greatly respected by the girls, and they trusted and obeyed him like a father. He was very kind to them, though he had a violent temper and knew no fear. He could not stand the least injustice done to himself or another. He told me how he had won the girls' faith, their respect, and their devoted friendship by saving their lives.

Simyon's birthplace was Dobrovitz, which was situated in Ukrainia. Here the moujiks had their own style of dress. They were four-cornered hats of domestic brown felt edged with red cord and tasseled in the corners, long white shirts of rough hand-made linen; and trousers of the same material. Even the foot-rags wrapped round the legs of the trousers and showing through the sandal-straps were of the same linen. Their collars were fastened with two pieces of red tape, and they wore wide black leather belts, from each of which hung a knife, a wire pipe-cleaner, a bag of tobacco leaves, and a small leather case containing the pipe, flint, steel and a wick for lighting it. When the weather was cool, they also wore a sarrega of heavy domestic felt.

In general the moujiks lived in peace with the Jews, but it often happened that Jews were robbed and killed by them.

The two girls were orphans and lived in a lonely little house all by themselves. When Simyon related the story, I felt the hair of my head stand on end and a shiver pass through me. I wondered how girls dared live alone in a house with no neighbours but the forest and the corn and wheat-fields. But he told me that the girls had been born there and their parents had lived there for many years. And since the house was used as an inn and was the only means of support left them by their parents, they were bound to stay there and be contented. All the moujiks of the surrounding villages were friendly to them. Whenever they rode by, they stopped and bought a glass of vodka or kvass or some bakestuffs. The best day, they told me, was Sunday; on that day they made their week's living, for then the men and women from all the surrounding sellos came to the inn for a drink or a social chat.

It was Simyon's custom to visit the inn whenever he rode by. One afternoon, as heavy clouds were gathering and he was hurrying to reach home before nightfall and the storm, he stopped as usual

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but only long enough to buy a glass of kvass. When he entered he found two middle-aged moujiks engaged in an argument with the girls. As Simyon asked for his kvass, they stepped aside and began to fix their pipes. He asked the girls in Yiddish what the men wanted and who they were, because the girls knew all the inhabitants from the surrounding hamlets; and they replied that they did not know the men and that they had eaten and drank but refused to pay. He looked at them, and seeing that they were not intoxicated enough to be senseless, thought they must be only fooling. He asked them where they came from and where they were going. They told him that they came from Visoska and were on their way to Dubrovitz. He offered to take them in his wagon, but they refused. Simyon's intention was to get them out of the place and see whether they would pay the girls, but on their refusal he did not know what to do. He advised the girls not to press them for the money and to let them go if they wished to.

Simyon, being in a hurry, went home. On the way, however, he began to worry about the girls and regretted having left them in the hands of the strangers, and was thinking of turning back, but he had things which had to be delivered that day. He decided to go home first, as fast as the horse could carry him, and then return He drove his horse at full speed, and, after he had delivered his parcels, he loaded his rifle and hurried back to the inn.

On his return the road became dark and the heavens looked like one mass of deep black, which from time to time was broken by a ray of lightning. The horse stopped short, and Simyon feared that he had overdriven the animal and should be unable to proceed. He got off the wagon, and as he stood tenderly caressing the horse, he suddenly discovered the two fiery eyes of a wolf staring at him. In his dismay his heart thumped hot and cold waves passed through him; but he soon regained his composure, aimed his rifle, and fired. The wolf rolled over on the ground, and he horse went on.

On reaching the inn he found the door shut and the house dark. He broke the door open and was confronted by one of the moujiks bearing an ax. Simyon fired at him and shot him dead. Then he entered and lighted a candle, to discover the younger sister with her face covered, roped to the bed, and the elder lying on the floor still struggling with one arm, her face also covered, while her other arm and her feet were roped to the foot of the bed. When he came in with the light the other moujik released her free arm and fell on his knees, crossing himself, and begged Simyon to spare his life. Simyon's rifle was empty, and moreover his heart was touched by the moujik's faith. So he commanded him to untie one of the girls while he himself untied the other. When the girls were freed, the elder embraced Simyon and kissed him and the younger kissed his hand, and both wept for joy. The moujik again went down on his knees and crossed himself, awaiting his fate. Simyon asked the orphans if they wished to have him killed, but their response was no. So he decided to tie the man's hands and feet and leave him there. They all helped, and when they were through with him they packed their things and went to Dobrovitz. They stayed there overnight and then went on to Odessa. The hearts of the girls were filled with gratitude to Simyon, and either was willing for him to marry her. Simyon, however, felt affection for both of them, but knowing that he could only marry one, he decided to draw lot, and the chance fell to the younger. They decided not to marry until a suitor presented himself for the elder. And Simyon was a man who stood by his decisions.

While Simyon related the story, my mind was busy with thoughts of my relation to the girls. My heart told me that he would propose that I marry the elder sister, and I thought that would be a fair proposition because one was as good as he other. But when he actually made that proposal, I felt as if an iron wall had been thrust between her and me, and after that I could not look straight into her eyes. And yet I could not understand why I felt so. I promised, however, to give him my decision later. Meanwhile I continued

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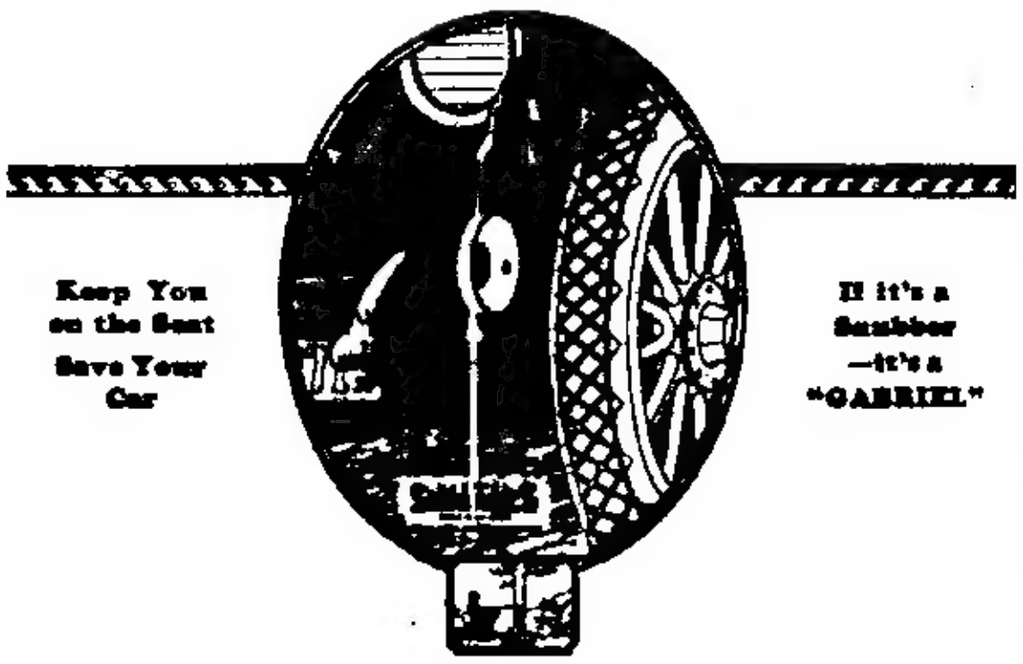

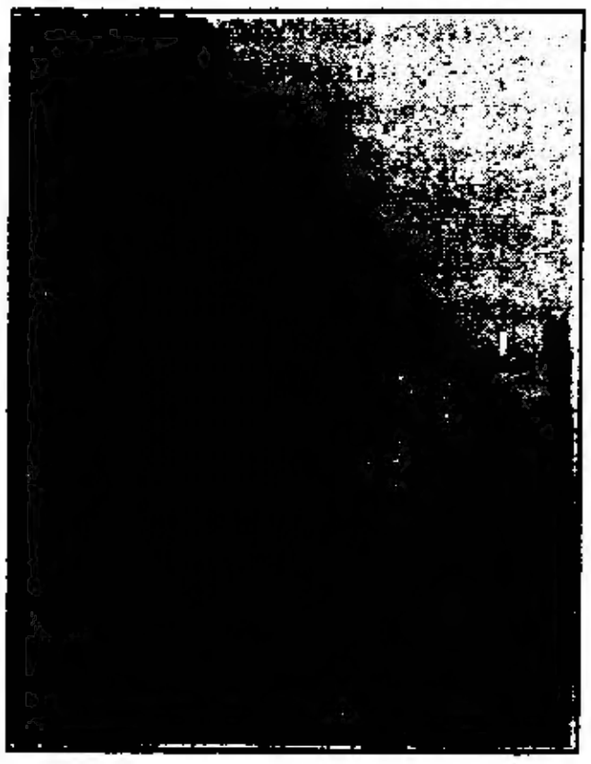

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my visits to their house. I had made up my mind to marry the elder though my heart was still with the younger.

One Saturday, while the orphans went to take their afternoon nap, Simyon and I decided to go for a drink of spring water, as I usually did in the hot summer days. After that I proposed that we go to the garden nearby, which the duke had opened to the public. Simyon, however, wanted to go to the forest, which was also a favorite hot-weather resort. On the way to the forest, he said, one could drink cold water drawn from the well. But I, knowing that the young ruffians would probably be found there, made him understand that the spring water was much better to drink, because it came from beneath a hill of pure chalk and was continually flowing into a large lake. The water was so pure and agreeable to drink that if not for its extreme cold it would have passed down the throat without being felt. So we went there and quenched our thirst. Then we climbed a grassy hill, rested there for a while, and crossed to a road which led to the garden. On the road we passed maple trees from which I used to drink sap, but by then the season of the sap was over. We entered the garden, took off our coats, and lay down under the shade of a tree. It was then that he asked me my decision. I told him that I was decided to marry, but my father would not allow me to marry a strange girl without knowing her parents. Simyon proposed that I go to America and be married on the way. At that time it seemed to me that America was the end of the world, and I wondered how a person could go away so far from home and remain there forever. I thought that I should not be able to stay away from home my whole life-time. But when he told me what people said about America, I felt like flying there. I was eager to see a free nation without a Czar, and a country without poor people. I agreed to go and be married to the elder sister.

While we were talking, he fell asleep, and I lay thinking of America. I was trying to conceive what that country looked like and how American people lived. My eyes were open, and I looked at the garden and imagined that all America was like that. But to conceive a free country without a Czar, that was rather difficult. I thought people who were free could kill one another, lie to one another, and steal from one another. Simyon had told me that people in America were indeed free to say what they wanted and to do as they please. All this I could not conceive, but I was convinced that the Americans must be honest since they had all they needed and so must live in peace.

Simyon slept as soundly as a bear. I also tried to get a nap but I could not sleep, for my mind worked like the waves of the ocean, as I thought of the far journey—sailing on an ocean, where I could see mermaids swimming on the water and fishes as large as a whole city—and of the American red and black races. I wondered what kind of people they could be. I also thought of the people I had heard of who had one little eye in the middle of the forehead

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through which they could see very little. Of course I was not sure whether those people lived in America or somewhere in Russia. I decided to ask Simyon about it. Then came to my mind my coming marriage to the elder sister, and I felt a discord between my mind and my heart. My heart was touched, and it felt heavier than usual. Both sisters appeared in my memory, and I made an effort to think about the elder only, yet my heart was with the younger. I did not know why, nor what it meant, but that was the way I felt. I was not yet of an age to understand the real nature of my situation or the moral aim of marriage, but my heart yearned for a friend, a friend to whom I could confide my thoughts, my heart, my feelings, and my whole person; and when I thought of the sweetness of such realization and of the one to whom I could entrust my devotion, I could think of no less than both sisters at the same time, though I knew the younger belonged to Simyon.

After a while I thought it was time to go home, as the girls must already be awake from their afternoon nap. I arose and looked at the sun to see how late it was, and at that moment discovered four of the ruffians a few steps from us. In fright I turned to awaken Simyon when one of the fellows seized me by the neck and threw me to the ground. Another demanded of him to leave me alone, and they all gathered round Simyon. I arose to await the outcome. One of them kicked Simyon, and he got up. Another demanded two rubles of him. Simyon asked him why, and a third who stood behind him gave him such a slap in the face that it broke the silence with a resounding echo. My eyes filled with tears. I wanted to help him, but was restrained by fear. Simyon became wild as a tiger, and all I could see was his arms flying about, right and left. Soon they were all lying on the ground and being trampled under his feet. My heart became filled with joy and tears. I went over and pulled him off their bodies. The fellows arose and asked him to become one of them, but he refused, saying that he would rather be one of himself. When we got outside the garden, we found that it was late, for the shepherds were already driving their flocks and herds from the pasture. That made me hurry home; it was time for supper and the singing of the Sabbath hymn at table.

II.

About this time came the massacre of the Jews in the city of Kiev, which made all the Jews of Russia fearful, because it was rumoured that pogroms would spread everywhere. That summer there was seen in the sky a constellation in the shape of a broom, which was interpreted as a sign of God's wrath and the punishment to come. The Jews of Rovno felt uneasy, and turned their hearts nearer to God. The synagogue was filled with old and young men, who sang the Psalms of David wholeheartedly and prayed to God for mercy. The rabbi proclaimed that all men should be prepared to meet the katzappes and women should stay at home and take care of their children. Young men were well-organized, and every one carried a heavy cane. Some canes were made to order with a sharp iron point and an iron handle like a hatchet. The main fear was at night, and so all these armed men were up until midnight, after which hour no trains arrived in the city. Moreover, adventurous young men were on watch all the rest of the night.

Somehow Simyon became known as the strongest and bravest young man of the town. The fear of the people grew more and more, and the union for self-defense became proportionately stronger. The rich, the poor, the ruffians, and the strangers found shelter under the united spirit of friendship.

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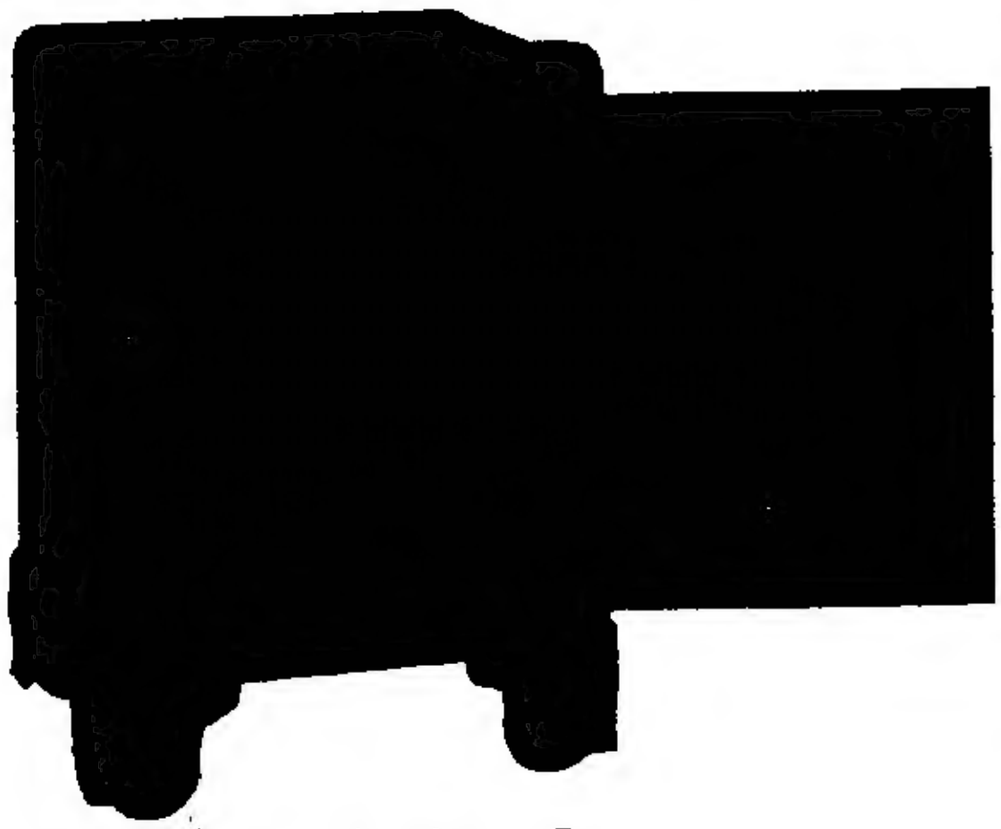

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of-doors, and whatever he suggested they did. His plan was that, if the mob attacked, the young, strong, and venturous should meet them with their sticks. The older folk were to stay near their homes and defend their families with whatever weapons they could lay hands on. Some old men even prepared to throw snuff into the katzappes' eyes; and the women were prepared with plenty of hot water, because rifles were forbidden by the government.

The city of Rovno was inhabited by Jews, but a little farther from the centre of the town lived some intelligent priests, and still farther out lived the Ukrainian moujiks, who were occupied with farming. The Russian katzappes never lived in Rovno, but whenever there was government work to do they came to the city to stay until it was done. At that time the government had built barracks for an army of four thousand, and a few hundred katzap builders lived there temporarily. The Jews of Rovno feared them, although they showed no indication of anti-Semitism. On Sundays, they usually became intoxicated and went through the streets, singing and dancing and playing the accordion. Very often they fought with the police and the best word they had for a policeman was diashofca (low-life), for at that time a policeman could be bought with a glass of vodka. But the katzappes did not have to give him even that; they found themselves at home in whatever part of Russia they came to.

The katzappes wore the real Russian peasant style of dress blouses of different colours, but mostly red, hanging over the trousers with black tassels at the side, and pantaloons hanging over the tops of their patent-leather Sunday boots, which squeaked noisily as they walked.

One Sunday after sunset Simyon and I were outdoors waiting for the girls to come out when we noticed a crowd of old men, women and children running toward us from the main street. The old women lamented, the children cried, and one very old man raised his arms and his eyes to heaven and shouted in Hebrew: "O God, our only God, hear the voice of Israel!" His voice was so impressive that I felt myself suddenly cloaked in a mantle of sadness. I was going to ask the old man what the matter was, but Simyon wasted no time and ran to the main street. I followed him, and when we got there we could see nothing but excited people closing their stores and running toward us. They seemed to be fleeing disaster. Simyon kept on running and I followed him, to find the cause of the people's flight. At last we came upon a Russian builder who was as big as a giant, with a whole timber in his hands, chasing the crowd, while two of his comrades amused themselves with throwing fruit in the air from an old woman's fruit-stand. They were all drunk, and Simyon, rushing behind the one with the timber, had no difficulty in throwing him to the ground. The chief and two guardevois came up and arrested the three.

We now planned our journey to America which we were to undertake within six months. But a little later it became known that Czar Alexander was coming to Rovno to attend the military manoeuvres between the troops of Greater Kiev and the troops of Greater Warsaw. The Czar was to stay a whole week, and a ukase was issued stating that all the people of the city would have to register. The time for registration was short, and Simyon was uneasy. My father went to see the head of the city in the effort to make Simyon and the sisters citizens of Rovno, but it was in vain. The city being filled with secret service men, bribery was of no avail. All the citizens had their documents, and all the strangers had to get passports from their birth-places or leave Rovno.

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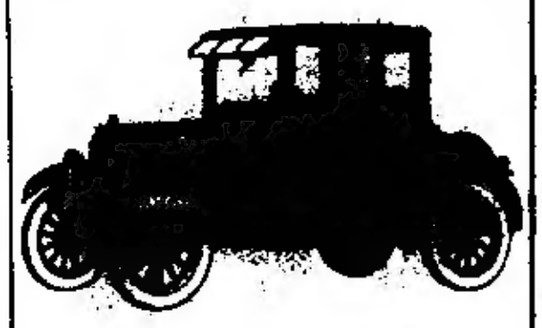

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So Simyon, the girls, and I left Rovno and went to Vilna. When we arrived at the station there, we found agents of transportation and ticket offices, one of whom took us in hand. But while we were there, the office management received word from a bribery-board official that the Prussian border was under a new control-master, and therefore they were forced to stop sending people without passports. All who were to be sent were disappointed, and some demanded their money back. Meanwhile the office arranged with other folk, who undertook to smuggle passengers across the border.

We were about fifty in all, men, women and children, who were sent to the smuggling agents. From Vilna we proceeded by train, escorted by one of the office agents. Leaving the train late in the evening we boarded large wagons, which were waiting for us.

We rode the whole night, and on the way we told stories, joked and sang. We were all happy, though from time to time a sigh followed our laugh. In the morning we came to a village, and were brought to a house where we had breakfast. Then we were told to sleep, as we were to cross the border late at night. We were taken to a barn filled with hay, where we slept all day.

When we awoke and had had our supper, we were told that the women with small children were to be sent in the morning with governor's passports, which were obtained for those who could legally get them, and those men and women without children would be taken two at a time.

The night was very dark, and at midnight a man came and took with him two, a man and a woman. Then he came back for couple after couple. The younger sister and I happened to be the sixth couple. We walked in the darkness for a while, and then were told to remove our shoes and stockings. We stepped into water up to our knees, crossed, and were given into the charge of another man waiting for us. We walked with him for a while, and then met the others who had crossed before us. They received us with open arms and expressions of great delight at our safety. A few other couples came over, but still we had no sight of Simyon and the elder sister, who were the last.

The whole crowd was happy, being delivered from a land of oppression, but we felt uneasy for the sake of Simyon and the girl. Our eyes were fixed toward the deep darkness and our ears toward the far silence. Suddenly a shot was heard The report tore my heart, which began to jump; the younger girl sobbed, my eyes filled with tears, and the crowd was sad. Our leader told us that the shot had only been fired in the air, and since none followed, that the smugglers had surrendered.

He then led us to a Prussian house, where we awaited the coming of the others. In the morning the men, women, and children arrived and told us that Simyon and the elder sister had been caught and taken in custody by the border-guards, and were to be sent back to their birthplace. But fortunately they were to be spared this trouble. They appealed to the head of the company, who promised to have them freed.

We soon received word from Simyon that be believed with his sincere heart that what had happened was God's will, and that it

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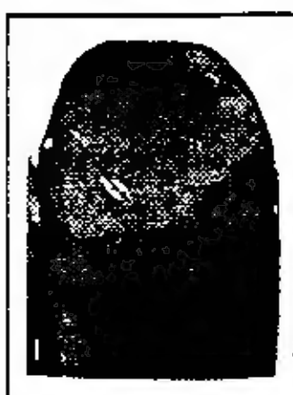

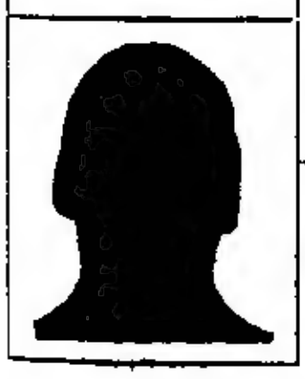

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was God's will that he should marry the elder sister. For when they had fallen into the hands of the authorities they had to represent themselves as married, and under the circumstances they were bound to remain so for all time. They most sincerely begged our pardon. The younger sister wept, and I felt down-hearted, yet greatly indebted to him. Soon after they joined us, we went to London, where we enjoyed a double and legal marriage.—The Jewish Forum.

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Anti-Semitism on Trial

The Schwartzbard Case and Its Possible Effects as Seen by a European Non-Jewish Journalist

By Melvin Tourelle

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Punish Schwartzbard the man, but liberate Schwartzbard the Jew, is the plea of this eminent French journalist, who has analyzed the Petlura assassination in its manifold aspects. The article by Monsieur Tourelle is not merely interesting as reading matter, but is an important document which Jews all over the world must read in order to comprehend the significance of the Paris trial. In the maze of "Schwartzbard literature" which has been appearing in every country, this contribution stands out as a dispassionate, clear analysis of the effects of the Schwartzbard case. —The Editor.

Only the years 1894 and 1911 can have the approximate import which 1926 has assumed. It is probable that the interest in and the influence of the Dreyfus case in France and the Beilis case in Russia will creep into insignificance as compared to the effect of the Schwartzbard case on the status of the European Jew.

Although the accusation against Dreyfus aroused world-wide interest, its practical effects on Jews was limited to France. It may be said that the charge of ritual murder against Mendel Beilis was of an even more local character. Great Russia was perturbed by the murder of the Yustchinsky boy, but the story that a Jew had cut up the child in order to use his blood for religious purposes could hold no water anywhere in the civilized world. The libel arose in Russia, and only the Czarist regime could have tolerated the charge by an official trial.

The shooting of the Ukrainian leader, Ataman Simon Petlura, by the young Jew, Sholom Schwartzbard, has assumed a more international aspect than any of its preceding cases. The more fact that the assassination occurred in a country other than the native land of the two major participants lends the affair a cosmopolitan tinge. Furthermore, the trial and its attendant publicity will serve as an inquiry into the status and methods of modern international anti-Semitism.

The fact that a man has been shot has fallen into the background. Probably only Petlura's widow and his relatives are concerned about a personal loss. Even patriotic Ukrainians who have been under the command of the late Ukrainian Minister of War are intent more on salvaging Petlura's honour and that of his country than in avenging the death of a beloved leader. Above all, Schwartzbard himself never considered he was shooting Petlura the man; his mind was aiming at an atonement for the loss of 50,000 co-religionists. Petlura represented all the sinister forces in Ukraine who had been carrying on vicious anti-Semitic activities, which culminated in the horrible pogroms of 1919.

Every country in Europe which has sanctioned adverse Jewish legislation, the *numerus clausus*, economic discrimination, cultural isolation, social persecution, political disabilities stands in awe of the forthcoming Schwartzbard trial in Paris. Because the Jews of the world have united once and for all time to disprove the many charges that have been leveled against them on all counts and to show the duplicity and cruelty of their enemies. And anti-Semitic activities are the last things in the world to savour the light of public exposure.

Rumania, Hungary, Poland, Bulgaria and Austria are a few of the countries who fear the mountains of testimony that will be offered not so much in the defense of a Jewish young man who shot a retired Ukrainian militaryofficer but as an avalanche of incriminatoryevidence against the perpetrator of the most brutal bit of anti-Semitism in modern times.

The Ukrainians, on the other hand, have one aim: to crush the Jewish accusation. The seriousness of their goal is evidenced in their federation of more than a hundred Ukrainian societies devoted to the sole purpose of collecting funds for the Petlura side in the Schwartzbard trial. They have established quarters in almost every big city, including Prague, Berlin, Vienna and Paris, where they are appealing for funds, and enrolling the moral support of the anti-Semitic elements in the various countries.

In the course of my journalistic wanderings, I have toured those countries which are most affected by the ramification of the Schwartzbard case, and have discovered that a subtle barrier has arisen between the Jewish and Christian elements. It is hardly a secret that certain of the peasant elements in Rumania, Hungary and Bulgaria are always hostile to Jews, but this barrier that I speak of is an entirely new manifestation. All of those papers that have been notorious in their anti-Semitism have played up the Petlura shooting from the day of the assassination. No affair of an individual character occurring outside of the aforementioned countries has created such popular interest as the Schwartzbard case. There is great food for discussion here. But naturally the peasants do not debate the responsibility of Petlura in the pogroms. They see in Schwartzbard a cog in the great international Jewish conspiracy: to kill the outstanding men of each country whose patriotism promises to advance the prestige of that country.

They naturally link Schwartzbard with a Bolshevistic scheme to rid Europe of all active anti-Bolsheviks. Theories as to the cause of Schwartzbard's act are innumerable, but they all agree that it was a dastardly deed, and that Schwartzbard should receive the utmost penalty, and that Jews in general should take his death as a warning of what their future activities might bring. This attitude which condemns Schwartzbard has its effect on all Eastern and Central European Jews. Outbreaks which began as minor insults and snubs at the beginning of June have developed into systematic, organized acts of terror.

The attitude toward the case here in France is an unusual one. French politicians are anxious to keep the affair as quiet as possible. They are not in the least interested in attracting undesirable publicity to an anti-Semitic campaign as it is exposed in a French court. Despite the fact that Leon Blum, nominal head of the French Socialists, is one of the defense committee for Schwartzbard, the general attitude on the part of Socialists is one of condemnation forSchwartzbard. French Socialists would never have been dragged into the case, if the Ukrainians had not appealed to the Socialist press by citing Petlura's record as a socialist in Ukraine. The police especially are doing their utmost to put a damper on the publicity

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attendant upon the forthcoming trial. The attitude of *la Prefecture* was very well shown in its recent lassitude in apprehending the two Ukrainians who are supposed to have shot a Jewish witness, Perez Stein, who had offered valuable testimony in aid of Schwartzbard.

I have spoken to some of the leading French Jews here, men who are known for their sagacity and knowledge of international affairs, especially as regards the status of the Jews. They are also of the opinion that the trial should be made as inconspicuous as possible. They reason, with a great amount of logic, that publicity describing Ukrainian pogroms can only have an adverse effect upon European Jewry.

It is well enough, they declare, to prove that Ataman Petlura was responsible for the massacre of 50,000 Jews, but it is hardly worthwhile if thousands of other Jews in Ukrainia and other countries will suffer as a result of these revelations. It is certain that the Ukrainian Christians will not adopt a more favourable attitude to their Jewish neighbours merely because it is proved that soldiers enlisted from their midst ripped Jewish children, raped Jewish women and murdered Jewish men.

It is doubtful whether this sage counsel will be heeded by Jews throughout the world. Reports that have reached me in Paris as to the attitude of American Jews seem to indicate that American Jews are unanimous in demanding the fullest defense corps for Schwartzbard, and the greatest possible amount of publicity on the Ukrainian pogroms. I am sure that I as a Christian cannot fully appreciate the terror through which Ukrainian Jews must have gone, but I believe that my contacts with European Jews thus far have made me sensitive enough to the needs and conditions of the mass of European Jews to know that the attitude of American Jews is harmful.

Liberal Christians welcome exposures of anti-Semitic activities just as do the Jews, but as a humanitarian, I cannot help but regret useless publicity. Anti-Semitism as a factor in the daily relations of Jews and Christians still exists, whereas a militant defense is the attitude to be adopted by Jews in America. Such a policy would only have the gravest consequences for helpless Jews shut up in the villages and towns of Ukraine, Rumania, Bulgaria and Hungary.

I do not know if the shooting of Ataman Petlura by Sholom Schwartzbard has increased anti-Semitism in America. It seems to me that if Schwartzbard as an individual were punished for his crime, but Schwartzbard as the symbol of his race were absolved of the murder, it would have a beneficial effect on the Gentile world of all continents. That, however, is impossible, so it is absolutely essential for the true prestige of Christian liberalism that Schwartzbard be acquitted.

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The Land of Heart's Desire

Continued from page 83

up in silks and my poor Fannie going to the shop in that old dress."

"What? Do you want her to be dressed like a lady from Westmount or St. Catherine Street? Who looks at them? They are all deniers of God. Only wait and we shall have everything."

"Till when shall we wait? Why don't you go to the factories to look for a job? Are you waiting until we starve? Why don't you do something, you learned man? If you can't find anything else why don't you go to the butchers on the market? Mrs. Berkowitch told me that the butchers always take extra help on Saturday. It's no disgrace to work in America. Some of the richest Jews in Montreal were rag pickers and all the clothing manufacturers were pressers and operators."

"What! To work on Sabbath? Sell my religion for money? My religion is not for sale, you sinful woman," father breathed. "You don't know what you are saying. All I need is a few dollars to start myself in business."

1926 — GREETINGS FOR THE NEW YEAR — 5687

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"I will write to Jacob to-night and he will send me the money."

Jacob was my rich uncle in New York, who was in the grocery business on Hester Street.

"And meantime starvation stares us in the face," mother was crying.

"But we haven't starved yet," father said, touched by mother's tears. "Praise be the Lord for the little we have."

The words of the Lord moved mother's soul.

"I'm only a sinful woman," she said looking up at father. "The worries make me so furious that I don't know sometimes what I am saying. But Issak, God gave us two daughters and we have to think of them. Poor Sally won't need much, her days are numbered; but Fannie is twenty-four years already and not married yet. And no dowry."

"Don't worry, Rachel. Fannie will marry without the worries of a dowry. As soon as I will receive the money I will go into business, open a little grocery store or become a peddler. Leave it to me; I am the head of the house."

"It's my only wish to see Fannie married," my mother sighed.

The rest of the evening passed without a curse or a scream from mother. When we finished our supper, my mother's mood changed. She began to make plans for the future and tell of the good times back in Rawa Ruska, when she was a young girl and well off.

"You ought to have seen my mother! I wasn't known only in Rawa Ruska, but in all the villages around. Such a beauty I was! I was always the first dancer at all the weddings. And such a figure I had! Not like those American beauties with their straight up and down figures. I was something to look upon. And such red cheeks I had. I never had any drugstore colours on my face. And to look only at those American ladies with their squeezed-in chests and powdering their noses in public and in front of men!"

Mother went on with her fairy tales from the olden days till very late. Her face shone with happiness when she was talking about her girlhood. Once mother started she couldn't stop herself. She was like drunk with the memory of the past time.

We all forgot about our hard time in Canada. We seemed to live with the far-off times in Galicia.

"All the rich man's sons sent to my father matchmakers. I could have married the richest boy, but I picked out Issak Katz, your father. It was for his love I married him, and not to please myself."

"Are you sure of that, Rachel?" father asked, smiling. But mother paid no attention to father's remark. She went on with her tales.

"Only to look at these rich Americans!" mother laughed. "I bet none of them had a dowry like mine. And the beautiful things I had! Why, I went special to Lemberg to buy my wedding dress. The best tailor in Rawa Ruska was engaged to make the cloaks and gowns. Featherbeds, linen, household goods of every sort—everything was provided in abundance. I crocheted many yards of lace to trim the best sheets. There ain't in whole Canada such beautiful things like I had home."

"Oh, mother, don't exaggerate," I said laughing. "Just go on St. Catherine Street and you'd see the beautiful things you can buy. Only give me the money and I will show you what can you buy in Canada."

"But my things were not ready-made. I embroidered them all myself," repeated mother proudly. "Here everything is machine-made. It's just like in America. Wait only till your father get's himself into business. I'll show you the nice home I'll make. And I will have the real cooked food, not like that American food, ready to eat without any cooking, from little tin cans. Just wait and you will see. I'll throw off ten years from my age. We won't be squeezed into one dark room and kitchen on St. Dominique Street. We will move ourselves into a nice house on Clarke Street or St. Urbain."

"Oh, mother, I like better St. Urbain Street," I said in great excitement.

"And we'll take out Sally from that Charity hospital and send her to St. Agathe to a real sanatorium," my father said.

The next day was a little brighter for us. While I was putting away my work, Mr. Goldberg, the foreman called me.

"Fannie," he said, "we have an order to ship next Friday and there will be some extra work to do. I know that you are the quickest 'hand' in the shop and I want you to make a few dollars. I'll give you a chance and let you do it by piecework."

I hurried home to tell mother the good news. Father was out looking for work.

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"Now, don't you go and tell your father," mother whispered. "He'd never let you have the money to buy a new dress!"

"But mother, we have to save up for the landlord. How can I think of a new dress?"

"Let father worry for the rent. Why should you have the burden of the whole house?" mother said. "I want you to save up the money for a new dress. Maybe you will meet some nice man."

"Oh, mother, don't even think of it," I said with a sad smile. "I wish you could see the girls at the shop. They are all shining with silks like rich ladies. Nobody even looks at me. I am shut out like a greenhorn."

"Don't worry, Fannie, "mother said with a smile. "I know that there is one man who looks at you. And he thinks of you more than of those girls in silks with their drugstore faces."

"Where did you get that idea into your head?" I asked surprised. "Who is it supposed to be?"

"Why it's Mr. Goldberg, the foreman. His wife died two months ago."

"But mother," I cried staring at her, "he is an old man and has children."

"Nonsense! He is not old. He is only forty-eight years old and has three girls like three dolls."

"You don't really mean me to marry that old man with three children," I said with a shudder.

"Why not? You would throw off your burden at once. Such a beautiful home he has! A fine flat on City Hall Avenue, with beautiful furniture. And you wouldn't have to bother about the children either. They are all going to school and besides he can afford to keep a maid. He is making thirty-five dollars a week."

"Where did you get all the information?" I asked.

"I got everything, don't worry," mother said, pleased with herself. "I met at the butcher shop Mrs. Bercovitch, your presser's wife, and she told me all about it. She said that you are just the right girl for Mr. Goldberg. He wouldn't even look at those painted dolls in the shop. They are hanging around him but he doesn't care for them. He said to Mr. Bercovitch that he will take you just as you are without a dowry. And only think of it, you might not have another chance and be left an old maid."

"Mother, if he were the last man on earth I wouldn't marry him," I cried.

"Don't get your head off. Just think it over," mother said. "Such a good workman, earning good wages, of fine character, what else do you want? And he isn't like the born American men; they are all deniers of God. Mrs. Bercovitch will tell you all about him. She has known him for years. You ought to have seen all our neighbours' faces when Mrs. Bercovitch was telling me about the good news. They were eating themselves out with envy. 'Such greeners!' they all said. And all the fine clothes and furs he has from his first wife. He will give them all to you. And just think of it, you will be released from the workshop at once."

There was no use arguing. Once mother started, she went on, like a wound-up gramophone that couldn't stop itself.

"We'll have to clean up the house and make it look nice. I asked Mrs. Bercovitch to come with him on Friday night and she promised to lend me her white oilcloth for the table and lace curtains. We'll have to pack all the junk where it wouldn't show itself. Mrs. Bercovitch said that she would help me. I'll buy a ten-cent roll of green or blue paper and tack it around the sink to hide away the rusty pipes and cover up the dirt on the wall. It will look like a real palace."

That night I went to bed absorbed in anxious thoughts. So this was the land of my dreams and hope. My air castles toppled in confronting the illusions of life, I had found the realities. Yes, I think mother was right. To be left an old maid is accordingly the greatest misfortune that could threaten a girl. After all, what could I expect from life, being still under the influence of the Old World? Had I been brought to America a few years earlier, I might have had a better chance. Even if I remained ten years more bent over the needle, what would I gain? Not even my personal comfort, for I could never call my earnings my own, but spend everything on the family, denying myself.

Before the month was up, I became engaged to Ben Goldberg. Mother was so excited by her success that she forgot nagging father.

"You should only hear how all the neighbours envy us to get such a son-in-law." In the whole tenement house where we lived rang the excited news about our happiness.

"Woman! Didn't I tell you that girls in America get married without worries of a dowry?" father said smiling. "I never worried about that."

Education

By M. Frank

Education is something vastly more important than the mere imparting of knowledge. It is the process by which individuals are being fitted into the social environment to which they belong. Looking at education from the universal human aspect its purpose is to transmit to the younger generations the results of the experience of all preceding generations of mankind (what the results are and what are the degrees of their importance respectively—that, of course, is a matter of one's point of view). From the aspect of a particular group—territorial, racial, religious or cultural—the aim of education is to transmit the heritage of the group to its younger members and to insure its continuity and development.

No hard-and-fast line can be drawn between the universal and the particular aspects of education. For one cannot teach universal ideals without reference to the *milieu* of the particular group whose members are being taught. Nor can one teach religious, national or any other sectional ideals without reference to the common experiences and great ideals of mankind. There certainly need not be any contradiction between the various purposes of education. Far from being mutually exclusive, they are mutually complementary. For each individual is at one and the same time a member of several environments and is subject to various social affiliations. He is, therefore, in need of education from several angles. The best results can be expected when these various needs can be combined and harmonized. Either the various institutions ministering to the various educational needs of the child should co-operate among themselves or, what would be still better, a child should receive his education from all angles at the same institution.

In Europe this principle is recognized by the Jews and is being carried out. On this continent not only is it unlikely that the Jews would make any effort to bring such a state about, but even where, as in Montreal, the establishment of separate schools is practically forced upon the Jews, the latter are struggling to avoid the calamity, and the Jewish leaders of Montreal, faced with the inevitable, are at least endeavouring to postpone the evil day. That this should be so is not surprising, considering the present cultural and spiritual level of American Jewry. For while it has matured a great deal in the past few years, it still worships to the point of a psychosis, external glamour, superficial platitudes and trivialities as things spiritual. A community that within a period of about five years invested at least three-quarters of a million dollars in brick and mortar for places of worship, and yet finds itself unable to collect enough pennies for the maintenance of its shadow of an educational system, cannot be credited with grasping the meaning of education.

The value of education for the community or for society always tends to be underestimated. The warrior whose chief business it is to destroy and to kill, and whose business is at best purely negative and conservatory, is much more honoured than the educator who creates cultural values. Merely to think of the difference in the money expended, even by the most civilized countries, on education as compared with money spent on armaments is enough to make one feel despondent. Only in exceptional crises, in time of stress and strain when some thoroughgoing process of reoganization is taking place in society is the value of education recognized. Thus, during the regeneration of Germany, education was employed as the chief means of creating the new mentality among the German people, and Bismarck,

Continued on page 100

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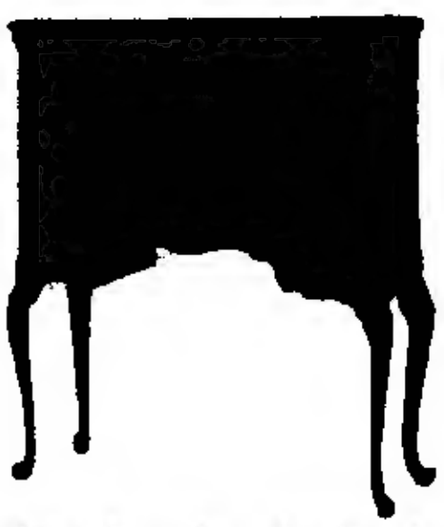

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5687 A HAPPY NEW YEAR 1926
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and family
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E. L. Bochner and children
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Mr. and Mrs. J. Bordman
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Mr. and Mrs. J. W. Broudy
267 Lauder Ave.
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5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. Louis J. Gordon Breslin
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Mr. and Mrs. M. Breslin
and daughters
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Rabbi and Mrs. Barnett R. Brickner
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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Bennett
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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. A. B. Bennett
and family
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Mr. and Mrs. A. Burger
67 Lauder Ave.
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C

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. A. Carson and family
225 Beverley St.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
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Continued on page 103

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Education *Continued from page 97*

in one of his famous sayings, said that the victory over France was due to the German teachers. In Russia of to-day, where an attempt is being made to revolutionize the form of society, strong emphasis is being laid on education as a means of bringing about the desired state of things. All the newly-created states of Europe, all the awakening peoples of the East look to education in their effort to forge their future.

With the Jews it has always been stress and strain, and the spirit being our only weapon, we always did make much of education. While the ordinary professional "melamed" was not over-respected, education and scholarship as such were held in high regard, and the higher teacher wielded a far greater power in the community of the ghetto than does the professor or scholar in an American community. Contrast the self-assertive Jewish scholar of the ghetto, often mildly arrogant and snobbish towards his intellectual inferiors, with the meek American scholar, often apologetic to his attitude to the boor. The Jewish society of the ghetto had no genius for efficiency and external organization. The methods of teaching used were, therefore, often defective, and the business of education was left to "private initiative." Yet so strong was the spirit that education was almost universal among Jews and succeeded in its purpose—for we are here to prove it. In the movement for Jewish renaissance most of the energies were concentrated on education and most of the partisan battles were fought about the system and the language of Jewish education. Zionism can be reduced to two elements: land and education.

If the Jewry of this continent is really on its way to spiritual maturity the process cannot be brought about without a proper system of Jewish education.

In the past education was too narrowly viewed as a means to an end, the end being the adult life, the means being something to be gotten over as best one could. Modern thought refuses to draw such sharp lines between the road and the goal. For one thing the goal is never, or, ought never to be, rigidly fixed. The child is not merely a future adult, but also a child whose present needs and whose development in accordance with his present state are important in themselves. We keep our children in good health not only because we want them to grow up to be healthy, but also because we wish to see them healthy now. When we enjoy seeing our children clever or pretty we do not necessarily think of the chances for a future "shidduch." This principle is being slowly but surely recognized in matters of arranging curricula for children's studies. More attention is being paid to the child's immediate interest, and to the need of bringing him into harmony with his daily environment.

In the first vulgar stages of the growth of Jewish communities on this continent the Jewish life of the adult was considered of paramount importance. In the Jewish life of a Jewish adult religion and culture mattered little. It was building *shools* and being embroiled in the petty squabbles and intrigues connected with those *shools* that consumed most of the social energy. This was the fixed goal, the ideal. Jewish education was the road to that goal, to be traversed as best one could. So any dark, damp basement, or any kitchen table could serve as the road, and any old "Melamed-mit-a-Stecken" could incarnate the guide.

Things have moved a long way forward in most Jewish centres in America. There has been a steadily-growing recognition of the valut of education for Judaism and a corresponding growth in educational activity.

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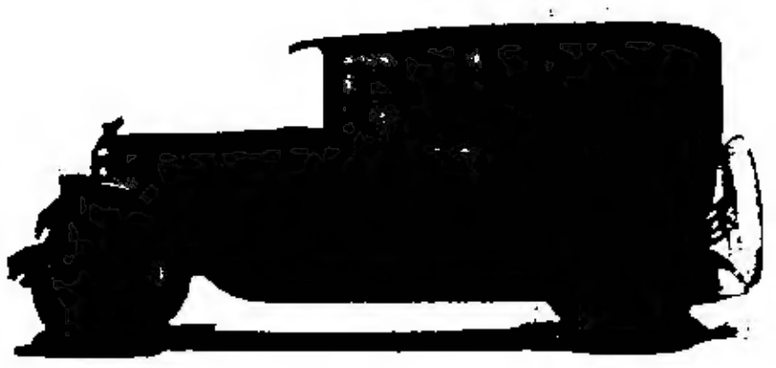
To our clients, and they are many, who celebrate this season, we extend our heartiest wishes for a prosperous and enjoyable 5687.

If that prosperity includes the purchase of a new car, we invite you to call at any of our showrooms and see the NEW STAR, the car that is "supreme in the low-cost field."



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DIRECT FACTORY BRANCH

The Reformatory Class

By Johanna Mayer Frankel

The children of the Sunday school were grouped around the huge coal stove in the assembly room when the clock struck nine. That was the signal to go to their class-rooms. Not a sound was heard, except from the farthest room, where a class of restless boys, ten of them, sat awaiting their new teacher.

"I wonder that this one will be like," shouted one of them.

"Well, there's one thing I can tell you fellers: she won't stay any longer than the last one did, if I can help it," the tallest boy remarked. All eyes rested on him admiringly, his words seemed to impress the rest of the class.

"Hm! why she was still going to college; thought she could boss us," another chimed in, when a sudden hush pervaded the room. For Mr. Krohn, the superintendent, of whom the boys stood in awe, had entered the room followed by the new teacher. "Boys," said he, "this is your new teacher, Mrs. Berg. I hope you will do your very best for her." With that he left the room, shutting the door after him. He was tactful, never even referred to the last teacher. It all came back to him, the unpleasant happenings of the past few weeks, as he went to his desk in the assembly room. He remembered how the teachers of the higher classes had been at their wits' end on account of these very boys. They had been so troublesome that he had to take them out of their various classes and form a new class. This was to be an experiment; the new class was known as "The Reformatory." If, after trying it out, it did not work, the boys were to be expelled, even though their fathers were members of the synagogue.

They were the worst boys, not only in Sunday school, but in the public school as well. Indeed, one of the boys was being watched by the town authorities, who intended taking strict measures if no improvement showed itself. He was Joe Green, the ringleader, admired by all the boys. Now, after the new class had been formed, a young college student became their teacher for only one Sunday morning, when she shut the door of the classroom and left in high dudgeon.

"I wouldn't teach that class again even if I were paid to do it," she told a friend afterwards. At that time Sunday school teachers offered their services for the love of it, just as a great many do now. There was a hurried meeting of the trustees of the synagogue and Mr. Krohn. They must find another teacher for that class. But where to get one capable of managing those unruly boys?

Then Mr. Krohn told the others that while in New York a year ago he spent a whole morning listening to a young teacher in a Sunday school. He had liked her methods very much. Since then she had married and was now living in their own city. Perhaps if they asked Mrs Berg—that was her name—she might take this class. He felt certain that she was the very one to reform these boys. They asked Mrs. Berg, and much to their surprise she promised to be on hand the following Sunday.

Now after Mr. Krohn left her with the boys, they started right in to show her who and what they were. They talked out loud, and whistled, scraping their feet on the floor in time to the tune.

Slyly, each boy kept an eye on the new teacher—how would she like their reception of her? Would she too have enough by the end of the morning?

"Say, fellers," shouted Joe Green, like the commander of an army, "let's get busy and do something worth while; this is too tame." With that he jumped on top of his desk, danced and sang a popular air. How his comrades clapped their hands!

But what was Mrs. Berg doing all this time? Never a word did she say, just sat, took it all in and smiled, as if she too was enjoying the performance.

Those boys were surely having a good time. But she, for whom they were showing off, didn't object at all. And so by degrees it made them feel sheepish. One after the other the boys dropped out and looked foolish as they eyed Mrs. Berg.

Why she didn't scold, neither did she call them to order! She didn't even use the rod, but waited for you until you got good and ready to obey. She seemed to think, "There's plenty of time I can wait for you boys all day and even longer, yes, just as long as you want me to."

At last there was complete silence. And even then Mrs. Berg didn't refer to the noise, but started in to tell them a story. It was an interesting one, too—the kind that makes boys hold their breath! After that she found out what they knew in

Continued on page 104

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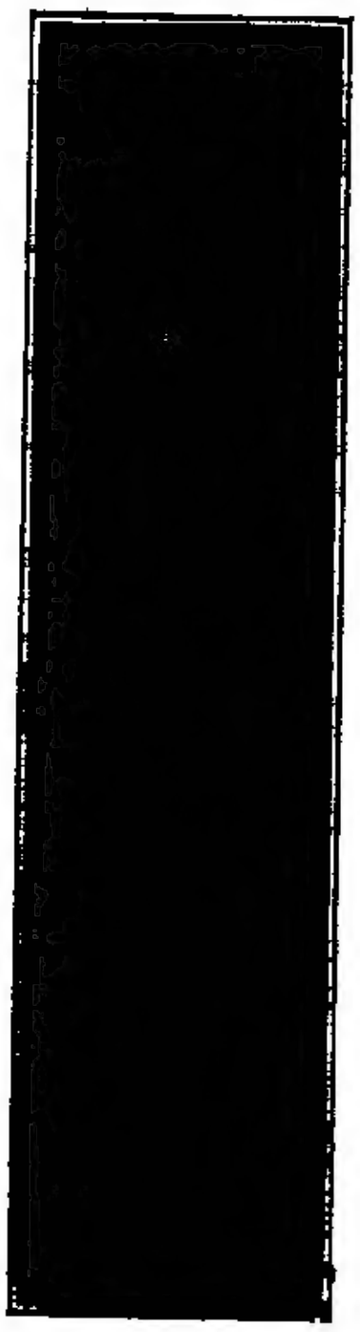

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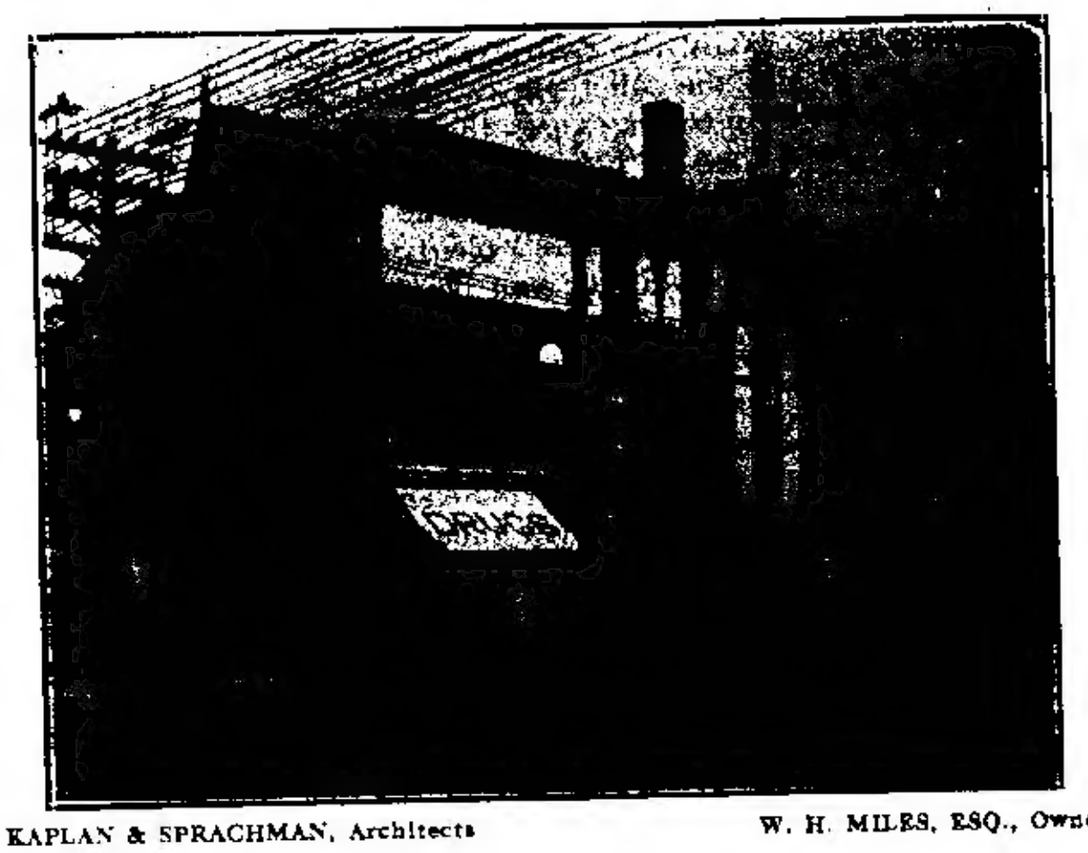

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MANOR APARTMENTS

Generally speaking apartments over stores are not the most ideal types of suites, but in the case of The Manor Apartments, Yonge Street and Manor Road, the architects in their treatment of this problem have overcome most objections. In fact, all of the suites were rented six weeks before completion.

The building is 40 feet by 80 feet, three stories and basement, consisting of three large stores, one dental suite, and seven apartments. The dental suite consists of two operating rooms, waiting room and laboratory. The living apartments each have living room, dinette, kitchenette, bed room and bath room. Special features being "Kelvinator" electric refrigeration, "National" electric stoves, built-in ironing boards, and broom cupboards, as well as kitchen cupboard in each kitchen. Living rooms have tile and wood mantels with electric grates, stucco walls in panelled effect.

Modern Heating

Continued from page 48

Any kind of fuel can be used with friendly steam—coal, oil, gas. There is no limitation on the kind or grade of fuel.

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Senator Polacco, Professor of Civil Law at the Padua University, died at the age of sixty-seven. The deceased was a sincere Jew and took a deep interest in all Jewish movements. He was the tutor of the Crown Prince of Italy.

Alderman George L. Cole, mayor (pro tem.) of the Kansas City Council, is now Acting Mayor of Kansas City for three weeks in the absence of Mayor Albert I. Beach, who is away on his vacation.

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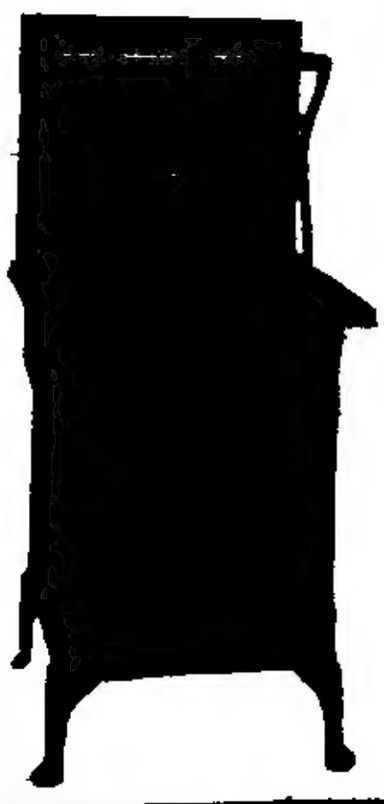

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New Year Greetings

Continued from page 99

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5687 A Happy New Year 1926
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D

5687 A Happy New Year 1926
Mr. **and Mrs. Wm. Dannenberg**
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5687 A Happy New Year 1926
Mr. **and Mrs. H. L. Davidson**
and family
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5687 A Happy New Year 1926
Mr. and **Mrs. D. Davis and family**
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5687 A Happy New Year 1926
Mr. and Mrs. S. Drimer
and family
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E

5687 A Happy New Year 1926
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5687 A Happy New Year 1926
Mr. and **Mrs. J. Ellias and family**
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5687 A Happy New Year 1926
Mr. and **Mrs. J. H. Englander**
and son
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A Happy New Year 1926
Mr. and **Mrs. B. Enushevsky**
and family
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Mr. and **Mrs. G. Fauman**
and son
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5687 A Happy New Year 1926
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Mr. and Mrs. Maurice Frankfort
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5687 A Happy New Year 1926
Mr. and Mrs. H. Freedman
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5687 A Happy New Year 1926
Mr. and Mrs. Friedman
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5687 A Happy New Year 1926
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G

5687 A Happy New Year 1926
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5687 A Happy New Year 1926
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and family
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Mr. and Mrs. M. Geldzaeler
and daughter
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5687 A Happy New Year 1926
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Continued on page 106

Re-Elect

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The Reformatory Class

Continued from page 101

their studies, such as religion and history.

By the end of the morning you wouldn't have thought it was the same class. It looked like a nice little family having a good time, with a kindly older sister leading them.

During the following week, Mr. Krohn 'phoned to Mrs. Berg, asking her if she would be able to have Joe come to her house two or three times a week and help him with his home-work. They were anxious to have her keep in touch with the boy as he was again in trouble. Although Mrs. Berg was kept busy in her home, still she helped Joe Green three times a week with his lessons and soon she began to feel that she was getting good results.

One Sabbath morning, after services at the synagogue, Mrs. Berg was approached by a strange woman.

"I am Joe Green's mother," she said, "and I want to thank you for all you are doing for him."

The two women walked off together while they continued their conversation. Just before they parted, Mrs. Green asked Mrs. Berg to do her a favour.

"Would you ask Joe to wear a clean white collar during the week as well as on the Sabbath and Sundays?"

"Yes, I certainly will do that," remarked Mrs. Berg, "but do tell me, why cannot you ask him to do it for you?"

At that Mrs. Green seemed ill at ease; she said, "I'm almost ashamed to tell you that my Joe will do anything for you sooner than for me."

For those ten boys in their private "reformatory," the weeks and months seemed to have wings. They never stayed away if they could help it. If there was a chance to do their teacher a favour, they vied with one another as to who should be the privileged boy.

They were indignant when the highest class in the school went a deputation of three boys to the superintendent, Mr. Krohn, asking him to let Mrs. Berg be their teacher instead of their own. Of course, nothing came of it, and the "reformatory" boys were glad to hear that Mrs. Berg refused to leave them.

Mr. and Mrs. Berg were entertaining a few of their friends one evening.

One of the visitors, turning to the others, remarked, "Doesn't Mrs. Berg look well now, so much better than she did when they first came to our town?"

"Do you remember how thin you were," said another friend, "on the little picture you had taken to surprise your husband on his birthday?"

"Oh, yes," chimed in a third, "I remember well; do get it out and let us convince ourselves what our city has done for you."

She went to the little den where she helped Joe Green with his lessons, but the picture she wanted couldn't be found. What could have become of it?

The years went by and the boys left school. Without exception they became fine men with splendid characters. Every one of them occupied good positions. That terrible war came along and they went across to do their best.

Among those whom God had spared when the war came to an end at last, was the old class, the "Reformatory," every member with but one exception—the former ring-leader, poor Joe Green!

Mrs. Berg went to see Mrs. Green to show Joe's mother how deeply his going affected her. After they had both quieted down a bit, Mrs. Green said brokenly, "Oh, my dear Mrs. Berg, have you any idea what my poor Joe thought of your little picture?"

"What picture do you mean?"

"Why, the one of yourself. You gave it to him during the time you used to help him with his home-work," said the poor boy's mother, with tears in her voice. "And," she continued, "he carried it in an inside pocket always. When he went across he wore it, saying it was sure to help him."

Mrs. Berg stared at the grief-stricken mother. Joe must have taken the picture—for she never gave it to him. It was the one she could not find that night so many years ago!

A new synagogue has replaced the old one long since, and in the lobby there is a beautiful tablet. On it are carved the names of those who gave their lives when their country needed them. Joe Green's name is the first one.

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A. SCHER, - President.

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BY RABBI F. M. ISSERMAN

THE NEAPOLITAN RABBI

Disturbing as was the news about the Neapolitan Jews, so encouraging were my contacts with the Neapolitan rabbi. He is a man of personality and charm—a scholar whose scholarship is recognized. Rabbi Laide is a professor of ancient languages at the University of Naples. His vigorous energies conceal well his seventy years. He is tall and and well-built. His garb was akin to that of the Anglican clergy. In 1904 he published a series of letters written by an Italian rabbi to his friends, while attending the French Sanhedrin, called by Napoleon in the first decade of the nineteenth century. The letters, originally written in Hebrew, were translated into Italian by Rabbi Laide, and edited by him. They constitute a valuable contribution to our knowledge of the former French Sanhedrin. Rabbi Laide is now at work on a monumental book, in which he will endeavour to bring out the influence of the Talmud and Midrash on the great Italian poet Dante, as well as on other Italian literature. Rabbi Laide has also traced some words in the Neapolitan dialect to Hebrew. He has worked quietly and unostentatiously, but yet he has received recognition. On his seventieth birthday last spring, he was decorated by the king of Italy, and made a chevalier of the Crown, and is now Chevalier, Sir Rabbi Laide. If Judaism is weak in Naples, it is not the fault of its gentlemanly, scholarly rabbi.

A FRIDAY EVENING IN A SYNAGOGUE OF ROME

When you visit the Forum in Rome, you will invariably go through the palatial home of Caligula and that of Augustus, and come to the beautiful gardens on top of the Palatine Hill built in the middle ages by a Roman pontiff. Thence you will get an excellent view of the city, and your guide will point out the various churches and edifices as they raise themselves above the smaller buildings at their feet. You will get a thrill indeed, when your guide will indicate the dome of the synagogue rearing itself proudly midst the splendor of Christianity's capital, its metallic covering shining brightly in the sunlight. As you entered the Forum you saw the ruins of the Colisseum built by Jewish slaves for the amusement of ancient Rome, the arch of Titus with its Jewish captives bearing the Menorah, reminding you of the sack of Jerusalem, and but a stone's throw away, you see the synagogue standing proudly and beautifully like a phoenix risen from the shattered ruins of the temple. There are several synagogues in Rome, but I have reference to the largest one built on the side of the Tiber near the old Jewish ghetto, the plans for which were approved by the pope, as the Jewish community wanted to have his consent so that if he were ever to regain his temporal power, he could raise no objection to it. It is a beautiful structure of mixed architecture, Oriental and Roman, one which is representative of Rome's splendid Jewish population of 12,000. Most of the Jews of Rome are Italian and have been Italians for centuries. Many of them occupy leading positions in public and professional life. The leading physicians of Rome are Jews and have been so for centuries, many popes having employed them as their personal physicians. At one time the Italian Parliament had twenty-two Jewish members. Anti-Semitism is almost unknown there, and the Jews mingle socially as well as pro-

Continued on page 112

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Col. Newton Young extends to the Jewish people of this city the Very Best Wishes for the coming year.

New Year Greetings

Continued from page 103

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5687 A HAPPY NEW YEAR 1926
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Continued on page 110

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The Problem of Jewish Immigration

Continued from page 28

country, Canada desires emigrants of the agricultural type only. Why couldn't we Jews provide the ground for a Jewish agricultural settlement in Canada? I realize that the average man may give many negative reasons. He will point out imaginary and so-called actual facts of failures of past attempts at Jewish colonization, justifying his illogical attitude. But in reality a study of the causes and conditions of the success and failure of Jewish farming in America and in Canada leads one to the conviction that the assumption of the average man regarding Jewish farming is utterly groundless. Where the ground was systematically prepared for Jewish agriculture the attempt was a success. In the United States, with the assistance of the Jewish National Farm School, 75,000 Jewish souls are now engaged in agriculture, and this was accomplished in a comparatively short period. Couldn't we do the same in Canada? Conditions here are more favourable.

We must prepare the ground in Canada for Jewish immigration by preparing the Jewish immigrant to be colonized and become a desirable element in the country. We must make an extensive study of the various branches of the agricultural industry, to learn to which of the respective branches the Jew is more adapted. We must establish a number of practical farm schools throughout the country to give the immigrant an opportunity to be trained in practical work for a short period. We must develop a suitable environment for him, and encourage him in becoming established in farming upon completion of his course. We must assist him to become established as a bona-fide settler.

Patronize Jewish Review Advertisers

New Year and the Jew

By M. J. Finkelstein, President, Zionist Council of Winnipeg

The non-Jew celebrates the birth of a New Year with an evening of unrestrained revelry. He is passing from one year of pleasure into another of new enjoyment. Life is one prospect of pleasure and therefore the periods of time are marked by revelry. In every hotel, in every cabaret in the land, men and women gather to see the year out and the new year in with song and drink and dance rejoicing. What is in the heart rises to the brain and tongue.

To the Jew the new year means something vastly different. is a serious matter. Individually and racially the Jew gets very l pleasure out of life. Owing to circumstances beyond his control, so and suffering and humiliation are his at every step. Life being a ser business, the new year becomes a period of stock-taking. What as what liabilities are being carried over from last year? What are prospects for the coming year? For himself, for his people? How the business of life be improved in the coming year? What are losses, what are the gains?

And so the Jew goes to the synagogue and not to the cab He prays—he does not dance. He begins his stock-taking on New Year. It lasts ten days, and he finishes it on the Day of At ment. He does not drink champagne, he fasts. As an individu counts his losses and his gains. He prays for life and health and means of subsistence for himself and those who are near and de him. As a member of his race, in whose traditions the whole w mirrors itself, he prays for beneficent laws, for mercy and consi tion from those in authority, and for the restoration of those an glories of his people's past which become all the more desirable contrasted with the unenviable conditions of the humiliating pre

After ten days of stock-taking the Jew realizes that most difficulties as an individual during the past year have arisen fro humiliating condition of his people, his fellow Jews collectively that the troubles of his people can be summed up in one phrase. lack of a national home." And so it becomes about that the indiv Jew begins his New Year with a prayer for his personal welfare ends his Yom Kippur fast with the blowing of the Shofar an fervent supplication, "Next Year in Jerusalem."

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Why Was Israel Zangwill Not a Revolutionary?

BY HENRI BARBUSSE, AS TOLD TO PIERRE VAN PAASSEN

Pierre van Paassen, the noted American journalist, who is now living in Paris as the chief European correspondent of the New York Evening World and the Seven Arts Syndicate, is noted for his remarkable interviews with important literary and political personalities. The present article, however, is most probably the most important of his series of brilliant journalistic achievements. The day Israel Zangwill died, Mr. Van Paassen met Henri Barbusse, one of the most famous French Socialists and one of the five best known writers in France. What Barbusse has to say about Zangwill will arouse much discussion. Hardly any American-Jewish editor will agree with the views of the author of "Under Fire" and "Chains." We publish this article because of the outstanding literary and political importance of the interviewer and the interviewed.—THE EDITOR.

(*Copyright 1926 by Seven Arts Feature Syndicate*)

The eternal "Wohin?" that Cain-mark branded into the physiognomy of the Jew by centuries of hunters, has been effaced from the features of Henri Barbusse. Barbusse questions no longer. As a Jew he is certain of his path. He knows whither he is travelling. His protruding chin, forceful mouth, shaded by a drooping moustache, and his deep smouldering eyes do not ask the old nervous question of the Ghetto. Instead they give a positive and direct answer: "Dahin!" And "Dahin" with Barbusse means toward a conscious militant Semitism, toward a revolt of the slaves, toward racial assertion.

Barbusse has a contempt for "the hollow phrases of verbal liberalism." The war and the after-war period disillusioned him, and his recent experiences in Eastern Europe have embittered him. "Bourreaux" (executioners) is the word he flings into the faces of the rulers of Hungary and Roumania, "inhuman beasts," he gnarls at the instigators of pogroms and the white terror that is seething in beautiful Queen Marie's territories.

Like Victor Marguerite, that other noble and fearless writer of contemporary France, Barbusse has been drifting slowly to the left. Both men are free from all opportunism. How much easier and more remunerative would have been the lot of these free spirits if they had continued in the strain of their earlier works: to depict, to criticize, to describe present day society, without taking a decisive, in their case a revolutionary, stand. It is this earnestness, this serious, untiring search for a solution regardless of social prestige or governmental honours that have placed both Barbusse and Marguerite in a class with Romain Rolland. They have placed humanity and their own conscience before earthly fatherland.

I found Henri Barbusse in his editorial chair at *l'Humanite* just at the moment when he closed a copy of Israel Zangwill's book, "The Voice of Jerusalem."

"A book by Zangwill," he said, "a book by Zangwill is always a beautiful event. The English romancier and essayist deserves a place in the phalanx of patriarchs of our epoch. Not only by his talent, but because of the nobility of his conscience.

"In this book he makes a moving apology for the Jews and depicts their interminable martyrdom. He puts in the foreground the example that they have given the world by attaching themselves with heroism and patience to an ideal of equity. To him Israel remains the race and the ideal that incorporate social justice and the international unity of the human race.

"Zangwill reminds us that during the war and at the close of it, the Jews raised their voices in protest more than any others. This was because the Jews with their keen perception realized that the great war marked the bankruptcy of Christianity and the end of an ancient idealism."

Barbusse read a passage from the book, which I translate from the French: "Thinking back of those who during those five sinister years have lifted up their voices to moderate the frenzy and brutality of Christendom, I am inclined to believe that we Jews are the only ones in the world who are not crucifying Jesus daily."

"Do you think that it was their Judaism that actuated these Jews to protest against the rising tide of hatred and brutality or that they were merely voicing sentiments of oppressed minorities?" I asked Barbusse.

He answered: "There is a lot

of truth in Zangwill's belief. There is no doubt in my mind that Israel has played an immense role in the universal ripening of the idea of human solidarity. Yes, it is their Judaism that impelled them. The Jewish soul has always been profoundly imbued with the exigencies of a collective duty and of the concrete and architectural importance, if I may say it, of the ideal of justice. More than once the Jew has worked and suffered for nothing but that very ideal. He has refused to subscribe to mass hysteria and he has evaded the temptations to which other peoples were subject. Often he has, at a colossal price in blood and suffering, reverted to the principles that are roughly in conformity with his moral law.

"Yes, it is their Jewishness that actuated them. For there is not here in the world any collective force like Judaism that has so eternally combatted idolatries of all sorts, including the nationalist idolatry. Since the day of its dispersion, the Hebrew people have sown an aggressive seed for logical reorganization in the whole world. We would never have reached our present state of civilization if the Jews had not everywhere, for centuries, opposed themselves to egoism and local traditions, and if these same Jews had not prepared the new world-order by adding to the abstract phrase of justice, a will to be just.

"Zangwill says that out of Israel came Christianity and out of Israel came Islam. Insofar as Christianity is concerned he is quite right. A searching study of Christian origins has led me to believe that the neo-Judaeic movement that became Christianity had for its leit-motif the conceptions of a man who applied to the religious and moral revision of his day the purest principles of the Jewish spirit.

"But I cannot admit Zangwill's wholesale eulogy. In the first place, that magnificent resistance that Israel has maintained during the centuries has never been more than the isolated action of certain exceptional personalities who represented the incarnation of the Jewish spirit in its pristine purity.

"The very idea even of the universality of the Jewish God is actually latent in the Old Testament. Whatever there is of that idea was created by great spirits, who were alone and rare, like all great spirits, such as Isaiah and Amos. And this idea has not been expressed explicitly until the period of the messianic literature that flourished in Palestine in the second century before the present era.

"The majority of the Jews have nearly always been obsessed, that is to say during the times that they were on their own soil, with a certain nationalism that included their God idea, and what is less excusable, with a gross of gross materialism.

"It is a curious and puzzling thing this," continued Barbusse. "The faults of the Jews and their shortcomings constitute the most accentuated and sharp counterpart of their high qualities. Few regimes have been so squarely particularist or individualistic as that group of humanity from which came the ideal of human unity and a universal order.

"By clinging to their theological mechanism, the Jews have condemned themselves to remain slaves to a dead ritual and an ancient liturgical code. How many Jews will accept that answer, quoted by Zangwill, as given by a German recruit: "I have no religion because I am a Jew"? In too many cases, the Jew was from a distance, internationalist, but from nearby he is a nationalist.

"The question of Zionism is a complex one," said Barbusse in answer to a question. But who does not see in Zionism and the reconstruction of a geographical Jewish homeland, the germ of death for the Jewish miracle? The fact that the Jews have a homeland, which is but a moral and human ideal and not at all an ideal that is officially and administratively concrete, has liberated them from an 1,800-year-old prejudice. Are they going to act in the manner of the Great Powers who, after the war, rebuilt the idols called England, France or Germany?

"This is what I always wanted to ask of Israel Zangwill, that herald of the Jews: "Why are you not a revolutionary? Why don't you want to extend this eternal revolt of Israel to the growing organization of all living slaves? Does it not seem to Zangwill that the great principles which cause the great Jewish thirst are the same that have called into being the international resistance of the exploited, those eternal exiles of history.

"Zangwill said that the tru mission of Israel in this worl consists of binding together a those who are fervend friends o justice and to co-operate wit them. Well, then, did not M Zangwill's dynamic and dramat sense of action, his insatiabl appetite for the future, his passio for justice, his achievements a man of letters and scientist, no show him who are at the presen time alone fighting oppression i this world?

"To the Jews I say, if there ar no mental reservations, if ther is no shrewd calculation in thos magnificent appeals toward th adoption of a universal law o which the Jews are the chose missionaries, if you really hav in view the unification of a rac and its personal God, you mus join yourselves with those wh are building for the future an with positive materials, a socia status of which it can be said tha it contains the ideal of justice o the Old Testament."

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Captain Frederick Graham Johnston, M.C. and Bar, is 35 years of age, and resides at 184 University Avenue, having been a resident of Toronto West Centre for the past six years.

Captain Johnston was born at Sault Ste. Marie, Ontario. He is the eldest son of Judge Johnston, senior Judge of the Algoma District, who died on the 16th of January, 1911. Capt. Johnston was educated at Trinity College, Port Hope, Ontario, and Upper Canada College, Toronto. In 1908 he entered the employ of the Imperial Bank of Canada, later leaving for Paris (with the late Judge C. A. Dugas, Chief Justice of the Yukon Territory, and Sessions Judge of Montreal) to study the French and Italian banking systems.

On the outbreak of the war in 1914, he returned to Canada and enlisted. In 1915 he went overseas, where he served with a trench mortar battery in France and Belgium for three years. In August, 1917, at Buckingham Palace, he was awarded the Military Cross by H.M. King George, and later he was given a Bar by H.R.H. the Prince of Wales.

At the end of the war he became associated with G. A. Stimson & Company, Bond Dealers, 300 Bay Street, Toronto, of which firm he is the President.

Captain Johnston's two brothers also served in the Great War, one with the Italian forces, the other brother on the far-east front with General Allenby, helping liberate Palestine from the Turks, and was with General Allenby on his entry into Jerusalem.

Captain Johnston is a nephew of Senator Pardee, who for many years acted as Liberal "Whip" under the administration of the late Sir Wilfrid Laurier.

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Captain Johnston's Committee Rooms:

440 Spadina Avenue.
718 College Street.
770 College Street.

Captain Johnston, M.C. and Bar, Liberal candidate in Toronto West Centre, takes this opportunity of extending to the Jewish citizens his best wishes for a Happy and Prosperous New Year.

New Year Greetings

Continued from page 106

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40 Nina Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Jess Kaplan
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5687 A Happy New Year 1926
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Mrs. E. I. Kenen and Mrs. J. Selick
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5687 A Happy New Year 1926
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5687 A Happy New Year 1926
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5687 A Happy New Year 1926
Mr. and Mrs. Samuel Kronick
and family
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Extend to all their friends and relatives their best wishes with the compliments of th. season.

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5687 A Happy New Year 1926
Leon Kowan
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5687 A Happy New Year 1926
Mr. and Mrs. Samuel Lawrence
and family
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5687 A Happy New Year 1926
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and family
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Mr. and Mrs. G. A. Lester
and family
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5687 A Happy New Year 1926
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and family
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5687 A Happy New Year 1926
Mr. and Mrs. L. A. Maldaver
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5687 A Happy New Year 1926
Mr. and Mrs. Oscar Maldaver
and family
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5687 A Happy New Year 1926
Mr. and Mrs. M. Manson
and family
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5687 A Happy New Year 1926
Mr. and Mrs. Herman Mendelson
and son, Marvin
140 Dunvegan Rd.
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* * *

5687 A Happy New Year 1926
Mr. and Mrs. M. Mentel
and daughter
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Toronto
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* * *

5687 A Happy New Year 1926
Mr. and Mrs. S. Messenger
and family
Northcliffe Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. H. Miller and family
Chestnut Park Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A Happy New Year 1926
Mr. and Mrs. M. S. Mirochnick
and family
162 Palmerston Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. W. Nelson and family
1352 St. Clair Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A Happy New Year 1926
Mr. and Mrs. Ephraim Palter
501 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Harry Palter
and family
240 Grace St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Harry Papernick
145 Spadina Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Samuel Papernick
and family
15 Cecil St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Chas. Pasternack
and family
321 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Dr. and Mrs. D. Perlman and
baby, Geraldine
355 Bathurst St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. L. Phillips
307 Markham St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A Happy New Year 1926
Mr. and Mrs. B. J. Pollack
and family
92 Beverley St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. J. M. Pullan
and family
86 Beverley St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A Happy New Year 1926
Mr. and Mrs. A. Rogul and family
45 Beatrice St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. M. Rosenthal
and family
62 Fairview Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. W. Rosenthal
and family
85 Wells Hill Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. I. Rothbart
and daughter
172 Grenadier Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. H. Rubin and family
Regal Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A Happy New Year 1926
Mr. and Mrs. A. Sandberg
and family
427½ Yonge St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. J. Sandy and family
16 Springhurst Ave.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Continued on page 118

Fast Bind Fast Find

says the proverb, meaning—lock up your valuables where you will find them **safe.**

But old methods have given place to new—the "strong-box" of the merchant or jeweler has been superseded by the Safety Deposit Box behind the steel vault door of the Bank. Your important papers—the deeds, bonds, mortgages, insurance policies, certificates, etc., require protection from theft and fire and from the accidental loss or destruction which may occur in even the most carefully regulated household.

Capital and Reserve
$14,560,000.00
Total Assets
$124,870,318.00

Most of our Branches are equipped with boxes of different sizes. Annual rental as low as $3.00. There is one to meet your requirements.

IMPERIAL BANK
OF CANADA

PELEG HOWLAND, *President* — SIR JAMES WOODS, *Vice-President*

A. E. PHIPPS - - *General Manager*

The Adams-Barrett Co., Ltd.

Extend to the Jewish Community their Best Wishes for a Happy New Year

Fancy Dress Fabrics and Metal Cloths

30 WELLINGTON STREET WEST
TORONTO

Greetings for the New Year

THE BELL THREAD CO., Limited

Manufacturers of Sewing Cottons, Dyers and Bleachers

BTC
Trade Mark Reg'd

Factories: Hamilton, Canada; Manchester, England

ALL KINDS OF COTTON SEWINGS FOR ALL PURPOSES

Offices and Stock: Montreal, Main 2489; Toronto, Elgin, 1879

HEAD OFFICE - - HAMILTON, CANADA

The Hespeler Furniture Co.
of Canada, Limited
of Hespeler, Ontario
Extend to
The Jewish Community
their best wishes
for a
Happy, Prosperous New Year

Bound for Palestine

Continued from page 105

fessionally with their Christian neighbours. The old ghetto remains, where the poor Jews still live and near which most of the Jewish institutions are, viz., a Jewish hospital, a Jewish parochial school for little children, the Spanish Synagogue and the Temple.

Friday evening I attended the synagogue services. As I stepped into a most regal interior, I was met by a *shammosh* in uniform. He wore a Prince Albert coat and an episcopal vest. Around his neck hung a chain from which was suspended a silver plate bearing the Hebrew words for *shammosh*. He graciously ushered me to a seat, and gave me a *siddur*. He spoke only Italian—I tried English, German, Hebrew, stumbled in French, but he could answer in neither. He, however, did give me the card of the man who keeps Rome's only *kosher* restaurant. I had arrived at the synagogue a little before the time for the commencement services, and saw the crowd slowly straggle in. The women sat upstairs in large galleries in which they were completely hidden from view. For the Minchah service conducted in the Sephardic chant, the second cantor led. By the time the Maariv services commenced, about two hundred men had assembled. All types were represented. There were prosperous-looking individuals, apparently successful men, who sat in the front pews. But there were also poor men, working men, who on their way home from work came into the synagogue to pray, covered with the grime of their daily toil. I was very happy to see humble men come in this rich temple, for in America we rarely see the working man in the temple. I saw men there without collars and ties, some even without outer shirts. There were also soldiers in uniform, officers with their swords, individuals wearing the black shirts of the Fascisti and others wearing the *fasces*, the Fascisti emblem.

There was genuflecting during the service, and considerable kissing of the hand. My surprise indeed was great when during this old Sephardic service, the organ suddenly pealed forth, accompanying the concealed boys' choir. Everything else about the service was strictly orthodox. The rabbi did not lead the services. He sat majestically on a raised dais. His pulpit is off the platform, raised up, as are the pulpits in Catholic churches. At the close of the services, the rabbi walked before the ark, bowed before it and left the platform. **It was indeed pleasant to worship with fellow-Jews so many miles** from home, and it was interesting to note that the innovations in the ritual of that synagogue in Rome were innovations either borrowed from the Catholic Church or else influenced by it.

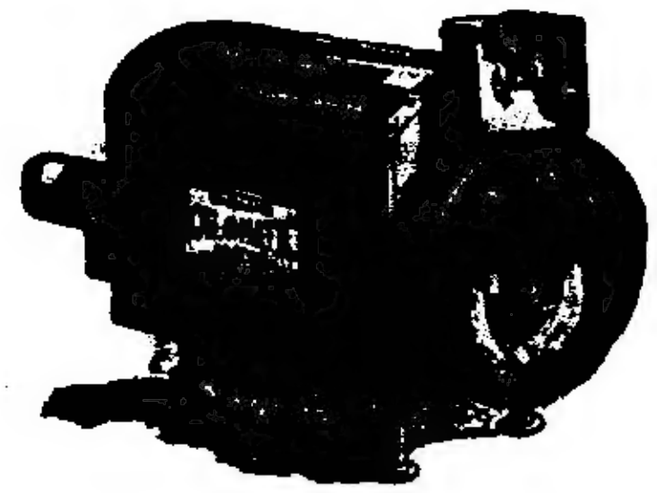
THE MOST BEAUTIFUL SYNAGOGUE IN ITALY

Although Rome has a splendid synagogue, and the Trieste Jews have the most modern religious edifice in their city, I believe that Florence has the most beautiful synagogue in Italy and one of the finest artistically in the world. A cut of it appeared recently in the Menorah Journal. The exterior is impressive, but the interior completely covered with soft Byzantine decorations, is most conducive to worship. After having visited the massive and gigantic churches of Florence, it was a relief to come in this perfectly balanced, beautiful, yet not overdone synagogue. The Florentine Jewish community with about 2,500 souls received it as a legacy from one of its members. It, too, has the Sephardic ritual, but unlike Rome the organ is not used on the Sabbath—only on all the holy days except Yom Kippur. Florence at one time boasted of a rabbinical seminary, but it is now practically closed. It had but one student in recent days. One of the former seminary professors now instructs at the University of Florence. The Jewish community of Florence is very old. The powerful Medici family, which made and unmade the city which had its great patrons of the arts and the belles-lettres as well as its rascals and scoundrels, frequently employed Jewish physicians. One of these physicians, who came from the Orient and was a student of Greek philosophy, was a factor in bringing about the Renaissance in Europe. Florence was the Athens of western Europe.

YOU ARE PAYING
for the best oil burner whether you have it or not

Compared with some burners using higher priced oil, Oil-O-Matic often saves enough in four years to heat a house a whole year free! Even over hard coal, it shows an average saving of 10%. But you get 20% more heat all season, so it is really a 30% saving.

So you are actually paying for the best oil burner whether you have it or not. What "reason" now for putting up with coal any longer? $50 puts oilomatic heat in your house. Take a year to pay the balance. Let us examine your heating plant today.



WILLIAMS OIL-O-MATIC HEATING

H. R. FOREMAN & CO., LIMITED
75 King Street West
Elgin 2736

New Year Greetings

Continued from page 38

5687 A Happy New Year 1926
Alfred Nathan
and family
159 De Castelnau St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A Happy New Year 1926
Mr. and Mrs. A. Novick
1052 Cadieux St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. M. L. Ostro
2744 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

Mr. and Mrs. L. Pappelbaum
and family
1920 St. Urbain St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. A. D. Paltiel
and family
305 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Joseph Parnass
2248 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. A. Pesner
Montclaire Apartments
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. H. Posen
and family
80 Fairmount West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Poyanner
5250 Park Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. M. Poyanner
718 Hartland Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. P. Presner
and daughters
5049 Sherbrooke St. West
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. A. J. Propas
4155 St. Catherine West
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A Happy New Year 1926
Mr. and Mrs. David Pearson
and family
117 St. Mark St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. George Rabinovitch
624 Belgium Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
A. Raginsky
714 Bloomfield Ave.
Outremont
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. L. Raich
and family
2332 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Abraham Rapp
335 De l'Epée Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Miss Rae Etta Rigler
311 Esplanade Ave.
Montreal
Extends to all her friends and relatives her best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. Z. Rosen
and family
2397 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. S. Rosen
and daughter
804 Durocher Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A Happy New Year 1926
Mr. and Mrs. H. Rosenbaum
and family
490 Champagneur Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A Happy New Year 1926
Mr. and Mrs. C. L. Rosenberg
1766 St. Urbain St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A Happy New Year 1926
Mr. and Mrs. Henry Rothbart
37 Marlowe Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A Happy New Year 1926
Mr. and Mrs. I. Rothbart
4650b Park Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

Greetings for the New Year

The Andrew Malcolm Furniture Co.

of

Kincardine and Listowel, Ont.

Wish to express to their Jewish Customers in Toronto their appreciation of the patronage extended to them during the past year.

Election Day, Tuesday, September 14

VOTE
MATTHEWS

And Start the New Year Right

Official
Conservative Candidate
Toronto East Centre

Endorsed by the Leader and the Party

COMMITTEE ROOMS
249 Carlton St.—RAndolph 1696
198 Queen St. East—MAin 1694
453½ Yonge St.—RAndolph 0596
382 King St. East—MAin 1729
Ladies' Room—340 Dundas St. E., RAnd. 1755

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. A. Rothschild
and family
60 Northcliffe Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. George Rotsky
214 Bishop St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. J. Rubin
453 Strathcona Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. A. Rudolph
436 Strathcona Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Louis Richstone
and family
1322 St. Lawrence Blvd.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Rockstein
and family
1612 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Julius Rost
and family
149 St. Joseph Blvd. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Moe Ruttenberg
153 Vendôme Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. N. Richler
and family
487 Laurier Ave. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Rudolph
and family
425 Champagneur Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

S

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Schachter
and family
155 Mount Royal Ave. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Joseph H. Scharf
1500 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. M. Scherzer
214 Bishop St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Seidman
45 Nelson Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

1926 A HAPPY NEW YEAR 1926
L. A. Sendel
21 Duke Street
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Shalinsky
309 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Sheppard Shapiro
239 Beaconsfield Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Morris B. Signer
75 Mount Royal West, Apt. 1
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. A. S. Solomon
143 Vendôme Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Solomon
505 Grosvenor Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. Myer Solomon
and son
1381 Greene Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Lionel A. Sperber
245 Girouard Ave.
Notre Dame de Grâce
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Dr. and Mrs. Simon Sperber
20 Côte Ste. Catherine Rd.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. A. Stark
and family
157 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Steinman
1918 Jeanne Mance St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. Israel Stober
1815 Notre Dame St.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Alfred Salomons
and family
737 Querbes Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Shatsky
and family
316 Prud'Homme Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. H. Shiller
1347 Lajoie Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mrs. Wolfe Signer and family
1822 St. Lawrence Blvd.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Silverman
and family
5926 Park Ave., Apt. 5
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. N. H. Sinclair
1971 Jeanne Mance St.
Apt. 4
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

T

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. H. Taffert
476 Outremont Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

V

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Ross Vineberg
249 Mountain St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Vosberg
and family
4773 Sherbrooke St. W.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

W

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. L. Wexler
and family
578 Côte St. Antoine Rd.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. David Wolfe
and family
34 Lasalle Rd.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Harry Wolfe
5654 Sherbrooke West
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. L. Wolfe
and family
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. I. Weinlnger
and family
5 Bagg Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Weinlnger
5687 Park Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. D. Weissman
54 Northcliffe Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. B. Wiseman
and family
437 Rachel St. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

Y

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. P. Yanofsky
and son, Michael T. Yanofsky
879 Colonial Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. H. Yanofsky
and family
873 Colonial Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

Z

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. William Ziff
and family
360 Villeneuve Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. F. Zabetsky
and family
50 Canning St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

Out-of-Town Greetings

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. I. Segel
312 Aberdeen Ave.
Hamilton
Extend to all their friends and relatives their best wishes with the compliments of the season.

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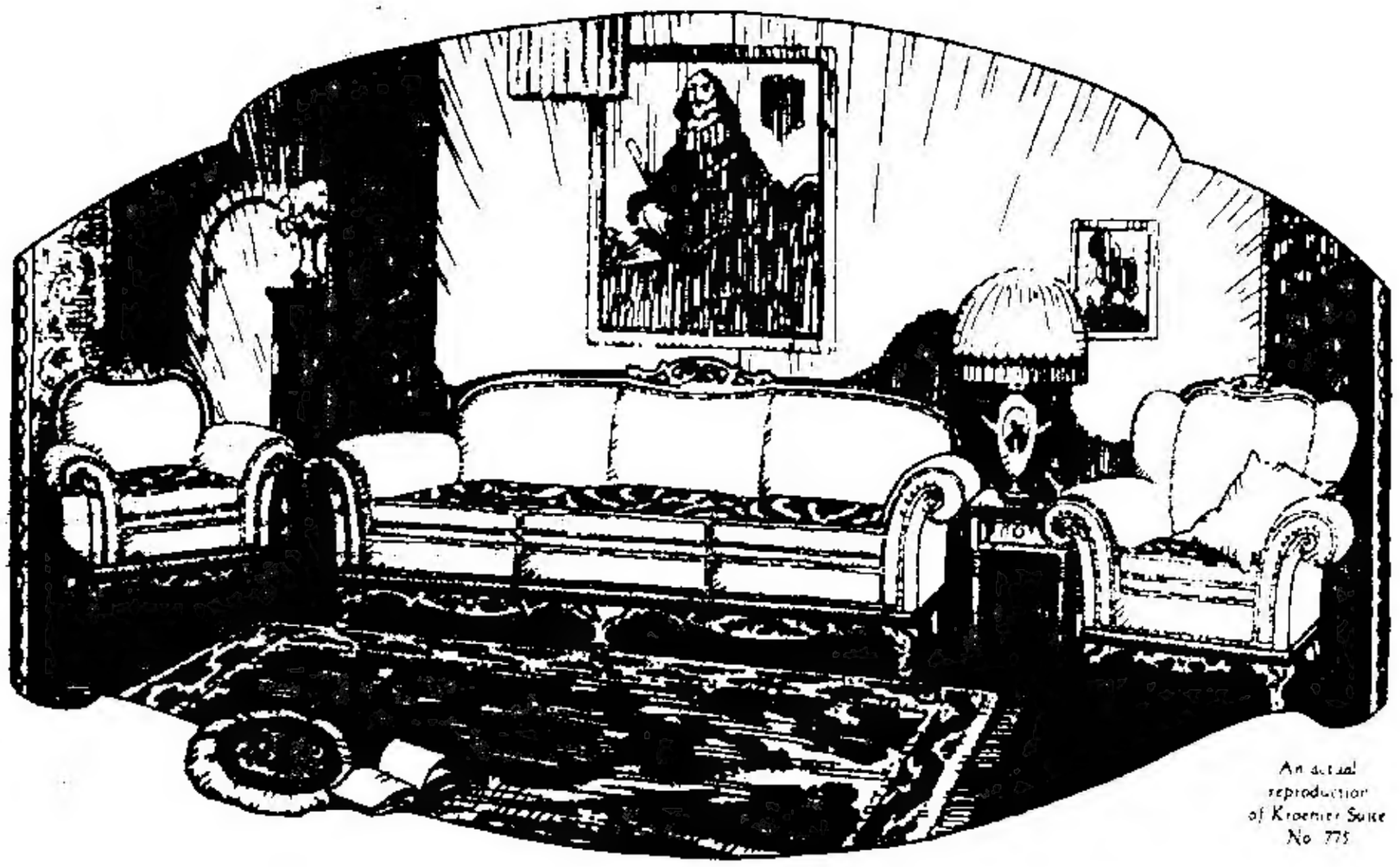
5687 A HAPPY NEW YEAR 1926
Mr. Harry Abramsky
Kingston
Wishes his relatives and many friends a Happy and Prosperous New Year.



An actual reproduction of Kroehler Suite No. 775

KROEHLER

LIVING ROOM FURNITURE

Famous Hidden Qualities of KROEHLER Furniture

SEAT-SUPPORTING SPRINGS are large, wide coils of Premier quality, high-tempered steel, interlocked with a strong, yet flexible, spring steel understructure.

HARDWOOD FRAMES—Thoroughly seasoned, kiln-dried, strongly braced, glued, doweled and corner-blocked.

SPRING EDGES—Double-stuffed and closely stitched. Heavy sheeting over springs.

CUSHIONS—Luxuriously comfortable, spring-filled loose cushions, padded with clean white felted cotton

FILLING MATERIALS—Are germ-cured moss, flax and cotton—clean and sanitary.

BEAUTIFUL furniture—charming in design—rich in exquisite coverings—lovely in color harmony—comfortable in proportions—a delight to the eye, gratifying to the senses and truly justifying the thrill of pride that follows ownership of such superb home equipment. Such is Kroehler Living Room Furniture, the very utmost in art, craftsmanship and beauty.

Quality that rests not in appearance alone

It is living room furniture you have always longed for; Kroehler Living Room Suites, and the famous Kroehler Davenport Bed, known as "The Invisible Bedroom," singly or *en suite* with inviting arm and fireside chairs to match; in the latest most approved styles and designs, overstuffed and period.

And so great a standard of quality rests not in appearance alone, but extends through to parts unseen. The Kroehler nameplate assures every owner that the hidden qualities are sound and sincere as those which stand revealed. The kiln-dried hardwood frames, or the high carbon wire seat springs, or the soft pillow springs of the back, the germ-cured flax fibre moss and white felted cotton are as high grade and as carefully selected by Kroehler as the richest, costliest fabrics.

Remember these Kroehler advantages

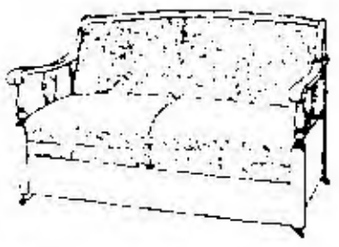
When you consider the selection and buying of Living Room Furniture, let these facts recur to you: The Producers of Kroehler are the largest producers of Living Room Furniture in the world. It has the undivided attention of all their immense resources. Because of thisfact—this tremendous production, enormous purchasing power, modern manufacturing economies and the advantage of specialising—Kroehler is able to supply the finest products at unparalleled prices.

Leading Furniture Stores Everywhere are Showing Kroehler Chesterfield Suites and Davenport Beds

Go to the stores this week and see these lovely pieces of living room furniture, with their low, easy lines, their deep, soft cushions, their rich upholsteries of silk damask, tapestry, mohair, Chase Velmo or imported jacquard velours, of leather and Chase Leatherwove. You will find them at prices to meet any requirements.

"Kroehler" is the Living Room Furniture widely advertised in the leading magazines.

Illustrating Kroehler Davenport Bed No. 581



"The Invisible Bedroom"

The Kroehler Davenport Bed By day a low, luxurious Davenport, its handsome appearance conveying no hint of its dual purpose. And when night comes—one easy motion and it unfolds a roomy, comfortable bed with covers all in place—inviting rest and refreshing sleep.

Illustrating Kroehler Long Type Davenport Bed No. 1767

KROEHLER MANUFACTURING COMPANY, LIMITED

STRATFORD, ONTARIO

Factories also at—Kankakee, Ill., Bradley, Ill., Naperville, Ill., Binghamton, N.Y., Dallas, Tex., San Francisco, Cal., Los Angeles, Cal.

Toronto Hebrew Free School

תלמוד תורה

(BRUNSWICK AVENUE)

MEMBERSHIP CAMPAIGN

Toronto, Ont., Aug. 25, 1926.
E. Pullan, Esq.,
Chairman, $25,000 Campaign,
Talmud Torah,
Brunswick Ave.,
Toronto.

Dear Mr. Pullan:

Undoubtedly there is a distinct need for the Talmud Torah in this community. Although there are Sabbath Schools conducted by various congregations, nevertheless the masses of Jewry, particularly those who are nearer to the traditional Judaism, have a heartfelt desire that their children should gain more knowledge and training than is imparted in the Sabbath Schools.

The Talmud Torah curriculum, as carried out by the principal and his staff, is splendid in every respect, and I would recommend to our citizens, each and every one, to visit the school when in session and acquaint themselves with the work that is being done.

The campaign, of which you are chairman, will be a success, if the citizens of Toronto recognize their duty.

Yours very truly,
B. WEISS.
President, Jewish Old Folks' Home.

Toronto 2, Aug. 26, 1926.
E. Pullan, Esq.,
Chairman, $25,000 Campaign,
Talmud Torah,
Brunswick Ave.,
Toronto, Ont.

Dear Sir:

It affords me great pleasure to endorse the Talmud Torah Organization.

Knowing the work that is being done by the staff of the Talmud Torah, I am satisfied that the organization is dedicated to the upholding of "Torah," and is entitled to encouragement and support. Yours very truly,
I. BRODEY.
President Goel Tzedec (University Ave.) Synagogue.

Endorsed by leading Jewish Organizations

SEPTEMBER 12th

TO

SEPTEMBER 17th

Start the new year right by enrolling as a member of the Talumd Torah

לשנה טובה תכתבו

Aug. 26, 1926.
Mr. E. Pullan, Esq.,
Chairman, $25,000 Campaign,
Talmud Torah,
Brunswick Ave.,
Toronto.

Dear Mr. Pullan:

Your efforts to raise $25,000 in the Talmud Torah Membership Campaign should be greatly appreciated by our community, because the activities of the Talmud Torah are such as to give the Jewish children of Toronto an opportunity to acquire a religious education, which they would otherwise not obtain.

I wish to say that all groups should support you whole-heartedly, and you can rely on my personal support in the campaign.

Yours sincerely,
HARRY ROTENBERG,
President,
Federation of Jewish Philanthropies, of Toronto.

Toronto 2, Aug. 26, 1926.
E. Pullan, Esq.,
Chairman, $25,000 Campaign,
Talmud Torah,
Brunswick Ave.,
Toronto.

Dear Mr. Pullan:

The Talmud Torah appeals to our organization because of the fact that it gives our children an opportunity to gain knowledge, which is necessary as a foundation for the building of a true citizen with Jewish ideals—the type that will become leaders in the community.

Wishing you success in your efforts, and assuring you of our support.

Yours very truly,
D. DUNKELMAN,
Vice-President, Zionist Organization of Canada.

New Year's Message from Jesse Swartz

Rabbi University Avenue Synagogue

For the past decade the Jewish communities of America have been preoccupied by the task involved in the rehabilitation of Eastern European Jewry. This rehabilitation expressed itself primarily through three channels: relief, immigration and the upbuilding of the Jewish homeland in Palestine.

It required considerable propaganda to arouse the American Jew to a complete realization of the havoc wrought in the Jewish communities of Eastern Europe by the war and its aftermath. By this time there is a recognition, on the whole, that in the immediate future American Jewry must continue to send its annual flow of financial support for the reconstruction of Eastern European Jewry through the agencies of relief, immigration and the creation of a Jewish majority in Palestine.

Within the ranks of Jewish leadership there is a growing consciousness that the internal spiritual problems of American Jewry must be faced and a determined effort made to solve them. The focal point is the problem of Jewish education.

The erection of Talmud Torahs in various Jewish communities, the establishment of Hebrew teaching as a profession of standing and dignity are important signs indicating that American Jews have begun to seriously tackle the task of giving the content of the Jewish past to the Jewish youth.

This indeed marks a hopeful sign in the spiritual life of American Jewry. But that spiritual life can only be assured of real strength if efforts are made to end its chaotic state. The religious life of the mass of American Jews is one of utter confusion. Orthodoxy, Reform, Conservatism are terms which screen this confusion. They are terms promiscuously used to denote distinctions which really do not indicate differences in attitude towards the Jewish past and its traditions.

Clarification is needed in the religious thinking of American Jewry. One of the outstanding resolutions that each Jew might make for the coming year would be an expression of a serious determination on his part to formulate a point of view. For it is only by working out a point of view that the American Jew can hope to solve his spiritual problems.

Rosh Hashonah Message

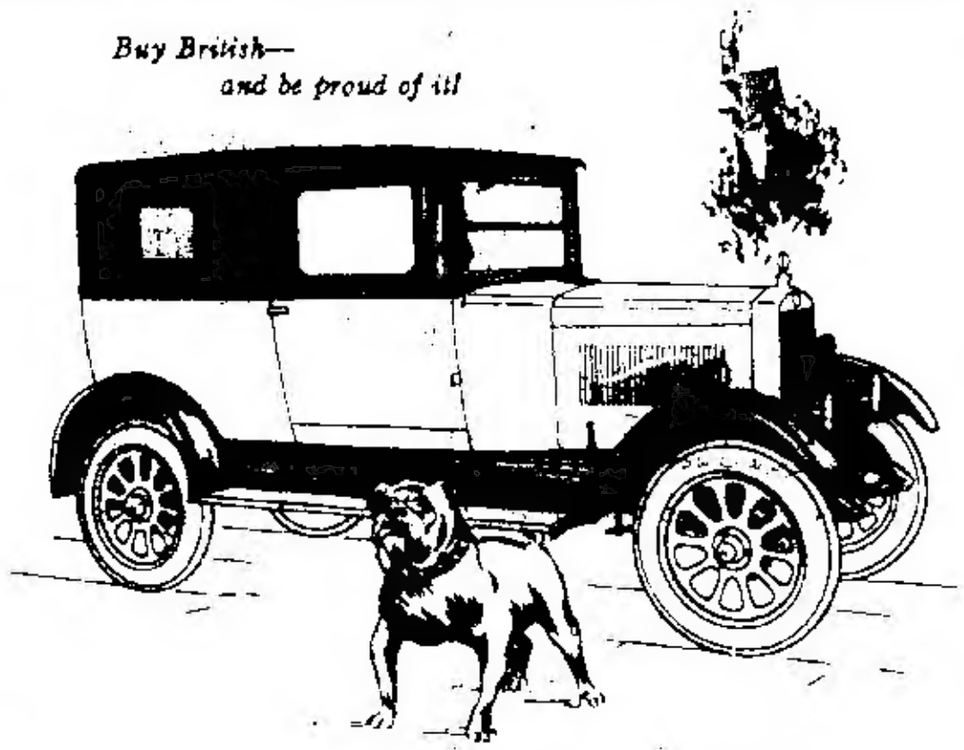
Jehudah Leib Zlotnik, executive director, Zionist Organization of Canada

In the solemn ritual of our High Holy days, the story of the Akedah"—the readiness of our Patriarch, Isaac, to sacrifice his life at the call of the Most High—is repeatedly brought home to us. The lesson of self-subjection to a higher call—aye, of self-immolation on the altar of our ideal, is impressed upon us with poignant pathos. Now, on the eve of a new era, this readiness for self-sacrifice must be proclaimed aloud throughout Israel and become part of the conscience and of the very life of our people!

Jewish history is one vast and glorious Akedah. The words of Zunz that Israel occupies the highest rung of the ladder of martyrdom are simply a description of us as "The People of the Sacrifice."

A three-fold task confronts all Israel at this hour. It is no less than the revival of our ancient land, our ancient people and our ancient culture! It is a task that calls for the exercise of our fullest powers of mind and soul and body. The call has come from on High; the people must stand true to its tradition of sacrifice!

In this task, Canadian Jewry will, I doubt not, strive with renewed energy to discharge its duty honourably, and to fulfill its share of the responsibility imposed by history and Providence upon our present generation.



Morris Builds a Special Light British Car for the Dominions

BRITISH-BUILT cars, specially designed, specially constructed to meet Canadian driving conditions!

Such are the Morris export models produced this summer in the huge, modern factories at Oxford.
Canadian will see these fascinating models for the first time at the Motor Show.

Notice particularly:

The handsome English radiator with its vast cooling capacity.
The special frame and springs which combine rugged strength with vibrationless driving. Perfect riding qualities for Canadian roads.
The all-steel dash, with instruments grouped in the centre of the panel.
Right and left side doors on all models.

Add to these, all the unique features which have made Morris celebrated as by far the most popular car in Great Britain.

Morris Crowley Models

Roadster	$1,275
4-Seater	1,375
Coupe	1,475
Coach	1,675
Commercial	1,375

Morris Oxford Models

Roadster	$1,775
5-Seater	1,950
¾-Coupe	2,275
Coach	2,575
4-Door Sedan	2,695
Landaulette	2,750
Saloon Landaulette	2,850

What Other Car Can Give You:

Rakish European lines.	Four-wheel brakes.
British craftsmanship.	75% all-steel.
Unequalled Morris Motor.	Four attractive colors.
30 to 35 miles to gallon.	Minimum of up-keep.

British mass production prices.

You will find Morris Cars on display in two places at the Exhibition—at the Motor Show, Automotive Building, and in the Government Building, Federation of British Industries.

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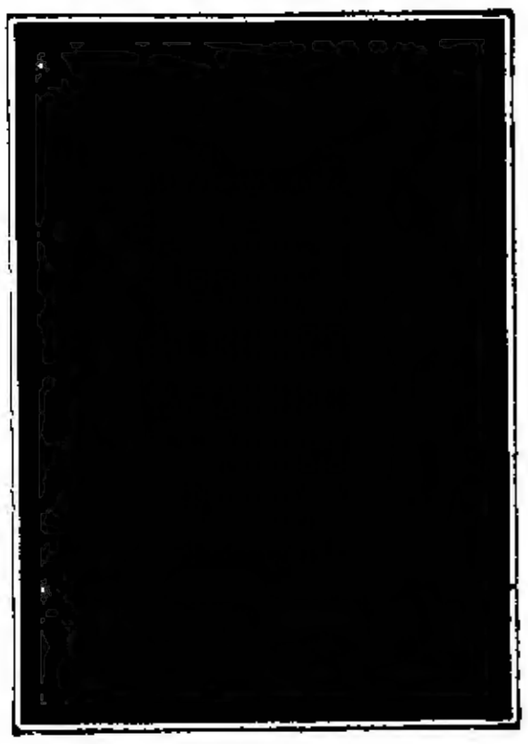
Telephones KI. 1551 and RA. 2994

Downtown Dealer: Denston Motors, 106-110 Richmond St. West



Harold S. Kaplan

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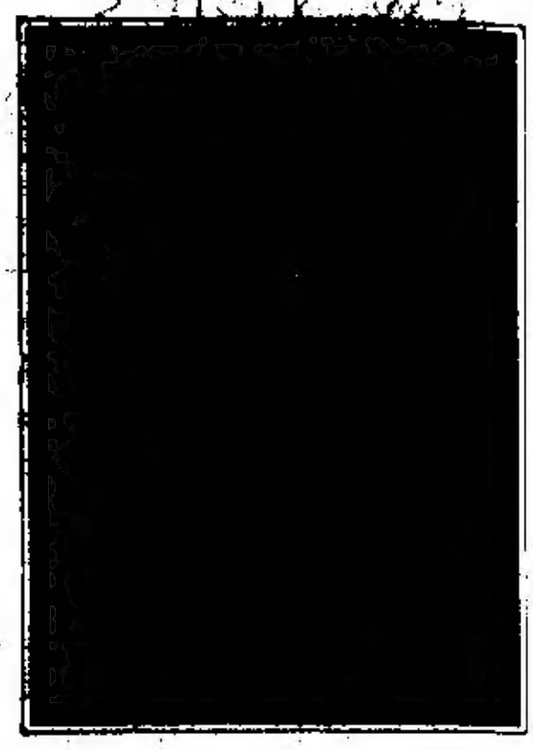
KAPLAN & SPRACHMAN
ARCHITECTS



A. Sprachman

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Steel Lockers and Shelving
Steel Toilet Partitions

New Year Greetings

Continued from page 111

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Mr. and Mrs. J. Samuels and family
23 Cecil St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Samuels and family
361 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mrs. K. L. Sapera and family
193b Beverley St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. L. M. Schwartz
and family
33 Munro Park Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Frank Schipper
and family
11 Rusholme Park Cres.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Shapiro and family
70 Niagara St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Shapiro
68 Pinewood Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Silverberg
and family
165 Arlington Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Frank A. Silverman
and son
241 Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. N. Smith and family
124 St. George St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Solway
and family
50 Lakeview Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. Sommerstein
93 Kendal Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. L. Soren and family
77 High Park Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. M. Soren and family
523 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. I. Wagman and family
79 Westmount Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Wm. Wagman
and family
Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Messrs. Charles and Joseph Wall
112 Queen St. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. B. Weiss and family
593 Huron St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. E. H. White and son
516 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Wilder and family
326 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Curley Wilshur (Mr. B. Isenberg)
151 Major St.
Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1925
Mr. and Mrs. Frank Wolfe
and daughter
78 Hilton Ave.,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. M. Wolfson and family
99 Bloor St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Julius Weil
and daughters
364 Palmerston Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. H. Yanover
and family
387 Dundas St. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
The Yavners
219 High Park Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. L. Yolles
104 Lyndhurst Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Rabbi **and Mrs. Ferdinand M.**
Isserman and daughter
20 Strathearn Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Ottawa Greetings

5687 A HAPPY NEW YEAR 1926
Mr. **and Mrs. Sam Darwin**
209 Wilbrod St.
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. A. J. Freiman
and family
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

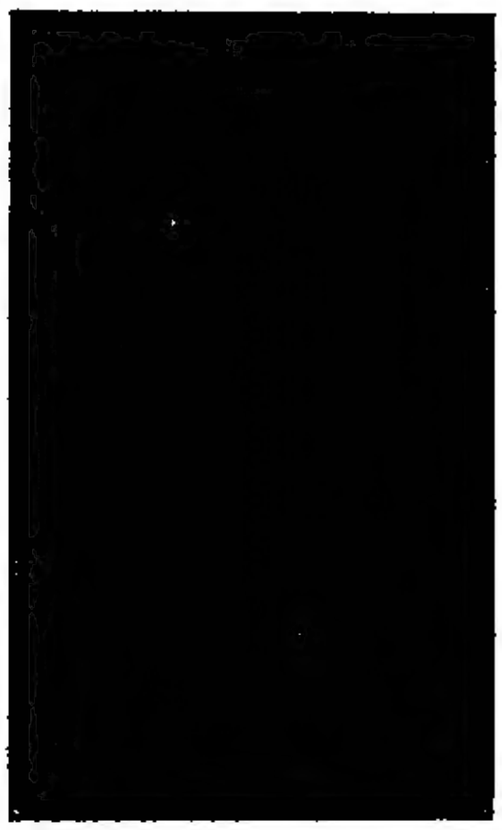
5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. Maurice H. Levy
234 Slater St.
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. and Mrs. J. J. Marks
416 Somerset St.
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5687 A HAPPY NEW YEAR 1926
Mr. Michael Raport and family
65 Robert St.
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.



Berny Vise, C.L.U.
Vice-President, Imperial Life Million Dollar Club, Toronto.
Who has been appointed representative of the Imperial Life Assurance Co. on the executive of the Life Underwriters' Association of Canada.

JEWISH GIRLS' CLUB

The Jewish Girl's Club will resume activities September 1.

BUILDERS' NOTES

Kaplan and Sprachman, architects, are preparing plans for alterations and additions for store and apartments for M. Oilgisser, King Street, Oshawa, Ont.

Rabbi Samuel Taubes, a scion of a family which gave many rabbis and scholars to the Rumanian Jewry, died in Jassy recently. He was noted as a scholar and was the author of several volumes on rabbinic literature.

The United Synagogue of Great Britain decided to extend to women the right to vote in all matters pertaining to synagogue affairs. This decision was arrived at after considerable debate and was adopted by a small majority.

Joseph Aptekman, one of the oldest Jewish revolutionaries in Russia, died at Moscow at the age of seventy-seven. He was a graduate of the faculty of medicine of the Vienna University. He served as chief medical inspector in several government institutions and during the war had to flee the country because of his pacifist and revolutionary activities.

Holiday Hats Are All Here

See Our Window Displays for Smart, New Styles

Just the sort of hats you'll want to freshen up your appearance these holidays. Snappy new shapes, richly attractive new colors. A most complete assortment for your choosing.

L. J. Applegath & Son, Limited
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13 King Street East — Cor. Yonge and Trinity Sq.
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New Year Right
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Quality Counts
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Save Money
- at -
THE DOMINION STORES LTD.
There is a Dominion Store near you

ORIGINAL
Melachrino
NO.05 CIGARETTES
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The Most Beautiful Shoes in the City

The savings from $2 to $3 on a pair. Satisfaction or money refunded.

The New York Shoe Store
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278 Yonge Street
Ad. 2548
199 Danforth
Gerr. 3370
544 Danforth
Gerr. 3986

The Jews of To-morrow

BY REUBEN BRAININ, DEAN OF HEBREW JOURNALISTS

(Copyright 1926 by Seven Arts Feature Syndicate)

Reuben Brainin, dean of Hebrew journalists, who has been travelling through the Old World, and visiting and surveying the most important Jewish communities, and meeting the most representative of its members, herewith jots down some random impressions gathered during his year's wanderings. They are concise but comprehensive. These reflections are an adequate gauge of Jewish life in Europe and the East, as they also indicate a breadth of experience and a keeniness of vision.—THE EDITOR.

World Jewry, with the exception of that in Palestine and Russia, is essentially the same, regardless of its garb or the climate in which it lives. There is a great bond linking the Jewish people which is constantly strengthened by our tradition and culture. Were I asked to express in one sentence my impressions of to-day's Jewry in the various lands which I have visited during the past year, I would answer: "An intensification of Jewishness."

In Central Europe, mainly in Germany, one is overcome by a strong, nay an intensive, re-awakening of Jewish consciousness. Impossible not to notice it. For one who knew Germany before the war, the change is as noticeable as if the Jewish inhabitants had all changed the colour of their skins. The best illustration of this reborn Jewishness is the comparatively recent "conversion" to Jewishness of the once most German-Jew of all, Maximilian Harden, the well-known editor of the *Zukunft*. But even so, my contacts with German Jews provided revelations. I met Jewish financiers who in former times had subsidized assimilationist activities; fervent socialists, who always considered the Jewish problem a minor issue; men in various walks of life and in various milieus. To-day they are active in Jewish communal affairs; to-day they are busying themselves with the many aspects of the Jewish question; to-day many of them are devoting time and energy to the Zionist movement or to some Jewish educational propaganda. It is mostly the younger generation that has shown the way, that has reclaimed its parents. It is undoubtedly due to the ever-increasing manifestations of anti-Semitism, but I believe that it is more than anything else the reaction to the assimilationist period.

I observed the same phenomena throughout Central Europe. This, of course, is meant in broad lines. It must not be understood that the Jewish youth of to-day is integrating itself into the dismembered body of Jewry without an inner conflict.

It is a period of doubt and self-testing. Everywhere, with the possible exception of Palestine and Russia, I have met our youngest generation struggling with the Jewish problem still unsolved in themselves. The change is that during this inner conflict they prefer to affiliate themselves with things Jewish.

Yes, I have met the Jewish intelligentsia youth and each one bears a striking resemblance to his brother of another land. Super-senstitive, yet exhibiting a coarseness which is not his, a defense mechanism. Sentimental and a dreamer, he insists that all questions must be solved on pure scientific and economic bases. Dissatisfied with the general order

Continued on page 131

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LIBERAL CANDIDATE
Toronto South

Wishes You
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Happy New Year

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Heintzman & Co.

1926 - 5687

The New Year brings to us the enjoyable privilege of expressing to our many thousand patron-friends the wish that they may have a Happy and Prosperous New Year and that our pleasant relations may continue throughout the coming year.

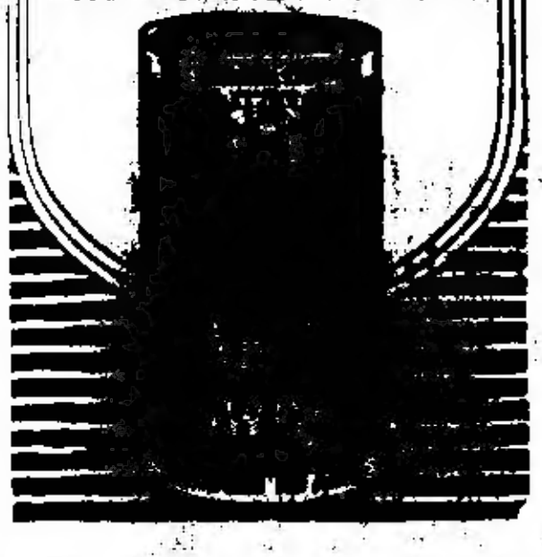
Heintzman Hall
193-197 Yonge St.
Toronto

Thomas J.
PUGH
Liberal Candidate
for
North-East Toronto

Desires to extend
to the
Jewish people
of
Toronto
his heartiest wishes
for a
Happy and Prosperous
New Year.

Start the New Year right by voting LIBERAL

FOR ALL your baking, use MAGIC BAKING POWDER
Made in Canada — No Alum!



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130 Yonge St. Over Page & Shaw
TORONTO, ONT.
Special Dinner and Luncheon
Grill and Afternoon Tea
Open from 11-30 to 7-15 p.m.
Telephone M. 1065

A year-round exhibition

The number of visitors to this laundry throughout the year averages over two hundred each week. Housewives who come are rather thorough in their inspection of the various stages through which family washes go. It is very satisfying to know that our list of customers grows and grows—in fact, we feel that we have the confidence of Toronto women. Perhaps you, too, would be interested in visiting us and seeing for yourself just what it is that so appeals to our patrons. Any day is visiting day and you are always welcome. Bring along your out-of-town guests.

Lakeside 5200

[illegible]
179 [illegible]

Sherbrooke, Que.

Mr. and Mrs. Jack Kushner, Bowen Avenue South, entertained at a dinner party in honour of their twelfth wedding anniversary, covers being laid for twelve couples. Dancing and bridge. The lawn was arranged with Chinese lanterns and coloured lights. Prize-winners were Mrs. David Echenberg, Mrs. Pollack, Mrs. Louis Bernstein and Max Echenberg. Among the out-of-town guests were Mrs. M. Bernstein, Mr. and Mrs. Louis Bernstein and daughter, Jean, Messrs. Joe Marcel Bernstein and Mr. Liverman, of Montreal; Mrs. Ben Segal and son, of Cornwall, Ont., and Mrs. David Liebling, Quebec City.

• • •

Mrs. M. B. Echenberg, Belvedere Street, entertained at a bridge in honour of her daughter, Mrs. S. Ross Vineberg, of Montreal. Cards were played at six tables and prizes won by Mesdames Jack Echenberg, Louis Edgar, Pollack, Greenberg, Leo Feldman, Solomon. Among the out-of-town guests were Mesdames M. Bernstein, Solomon, Leo Feldman, Lipstein, Louis Bernstein, Miss Budning, Mrs. David Liebling, Quebec.

• • •

Mrs. Solomon is spending a few days in Sherbrooke, the guest of her sister, Mrs. Saul Niloff.

• • •

Mr. and Mrs. Joe Rosenbloom and Lewis William Rosenbloom motored to Montreal for a few days.

• • •

Mrs. Louis Bernstein and daughter, Jean, are visiting in Sherbrooke with Mrs. Jack Kushner, Bowen Avenue.

• • •

Mrs. M. Bernstein is spending a week in town with her daughter, Mrs. Jack Kushner.

• • •

Mrs. Leo Feldman, Montreal, spent a few days in town the guest of her sister, Mrs. Joe Rosenbloom, Quebec Street.

• • •

Mrs. Kerner and family, Northcliffe Avenue, are visiting Mrs. M. B. Echenberg, Belvedere Street.

• • •

Miss Florence Vineberg is visiting in Sherbrooke, the guest of Mr. and Mrs. Joe Rosenbloom, Quebec Street.

• • •

S. Ross Vineberg and Henry Echenberg spent the week-end here with Mr. and Mrs. M. E. Echenberg.

• • •

Mrs. Davis and family, Montreal, are visiting her parents, Mr. and Mrs. Rappaport.

• • •

Mesdames M. David Echenberg, Prospect Street, entertained informally Saturday afternoon at the tea hour. Mrs. H. Echenberg poured coffee and Mrs. M. Weinstein tea; and Mrs. S. Ross Vineberg cut the ices. Mrs. Samuel W. Smith and Miss Reva Echenberg assisted in serving.

• • •

Leon M. Rubinovich, Montreal, is visiting in town, the guest of Mr. and Mrs. Samuel W. Smith, Strathcona Square.

• • •

A. D. Smith motored to Montreal over the week-end.

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Seventy-Five Year Record

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Gentlemen:—I beg to inform you that your Safe, which was in my possession when my store was burned at the late great fire here, July 5, has just been opened; the keys having been lost, it had to be cut open, and although exposed to the very hottest part of the fire, it having fallen into the cellar amongst upwards of twenty barrels of oil, turpentine and varnish, which kept burning around it for over four days, and from the fact of one of the wheels, the name plates, and knob, also a stove which stood alongside of it having been melted and run into one solid mass, the Safe must have been red hot for a considerable time, yet the interior of the Safe is almost as good as new, and has proved to be a perfect Fire-Proof Safe; Safes of other makers which were in the fire having proved worthless. I can with confidence recommend yours as being superior to anything of the kind I have yet seen.

CHAS. BRITTAN,
Lindsay, C.W.

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THOS. KEENAN.
THOS. R. ADAM,
Postmaster, Lindsay

HAYSFORD, 1924

Dear Sirs:—In 1919 I purchased a safe from you, and this year on December 8th, my house, store, Post Office, etc., was destroyed by fire, except cheques and insurance paper of $4,000.00 that I got out of safe. I had other papers in it which was in good condition after the fire (I locked the safe) nothing inside nor the wood part were burnt, and we could open it just as good as before the fire, only the paint is all gone off. Naturally I would like to know what you could do about it as it is a good advertisement for you the safe being rather small, and yet so good. I am losing two-thirds of everything I have as only one-third was about what I was insured for. Would like to know if you could change the safe (in Vancouver) and what would be the best you could do?

Yours very truly,
(Signed) M. A. DUPU

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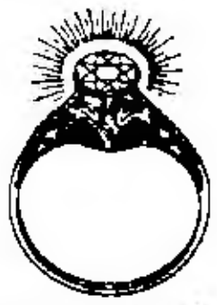

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CONGREGATIONAL

Holy Blossom Hebrew Congregation, Rabbi F. M. Isserman, Bond Street.

Services commence Wednesday, September 8, at 8 p.m. Sermon: "A Backward and Forward Look."

Rosh Hashonah morning services, Friday, at 10 a.m. Sermon: "The Wailing Wall." Sabbath services, 10.30 a.m. All children of the religious school report for registration and for announcement concerning Yom Kippur services Sunday morning, September 12. Old pupils attend. New ones register.

Goel Tzedec Synagogue, Rabbi Jesse Schwartz, University Avenue.

Rosh Hashonah Services

Wednesday evening, September 8, 7.45 p.m.; Thursday, September 9, 8 a.m.; sermon, 10.30: "The Meaning of Rosh Hashonah to Israel and to Mankind"; Thursday evening, September 9, at 7.30 p.m.; Friday, September 10, 8 a.m.; sermon, 10.30: "Changing Ourselves." Saturday, Sabbath of repentance, September 11.; sermon, 10.30: "What Constitutes Real Repentance?"

Yom Kippur Services

Kol Nidre, Friday, September 17, 7.30 p.m., sermon: "Resolutions for the New Year"; Saturday, September 18, 8.30 a.m.; sermon at 11.30: "The Meaning of Forgiveness."

Beaches Institute

The Beaches Institute has engaged Mr. Tolzas, of New York, as cantor for the coming high holy days. Tickets from Mr. Goldberg, Gladstone 4832W, or Mr. Fineberg, Elgin 1719. Parents wishing to send their children to the cheder will make arrangements with the same persons.

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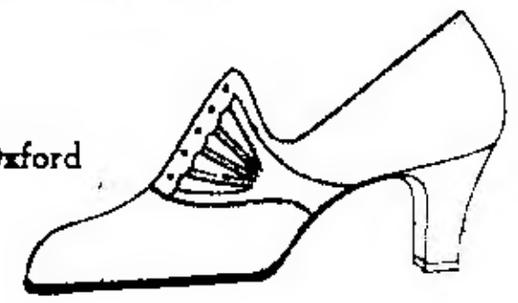

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NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that Rose Glucksberg, of the City of Toronto, in the County of York, in the Province of Ontario, presently residing at 238 Ontario Street in the said city, will apply to the Parliament of Canada at the next Session thereof, for a Bill of Divorce from her husband, Murray Glucksberg, of the City of Toronto, in the Province of Ontario, milliner operator, on the ground of adultery and desertion.

HENRY S. ROSENBERG & COMPANY,
Room 509, Federal Building
Toronto 2, Ontario,
Solicitors for the Applicant.

Dated at Toronto, this 5th day of August, A.D. 1926.

TORONTO SOCIAL

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon. Telephones Elgin 1436-1437.

Miss **Minna Kallmeyer**, 94 South Drive, has returned home from a sketching trip through Quebec.

* * *

Mr. and **Mrs. Ira Goldrich**, of Cleveland, Ohio, are the guests of Mr. and Mrs. Sigmund Lofie, Clarendon Avenue.

* * *

Miss Dorothy Marks, daughter of Mr. and Mrs. Harry Marks, Walmer Road, is home from Raquett Lake Girls' Club, where she spent the summer.

* * *

Mr. and **Mrs. N. L. Nathanson** and children, **Russell Hill Road**, have turned home from a trip abroad their yacht, the "Vulcuna."

* * *

Mrs. B. Raz, Osgoode Mansions, is home from Cobourg, where she was the guest of Mrs. Jule Allen.

* * *

Miss Leola Levy, St. Clair Avenue West, spent the week-end in Jackson's Point with Mr. and Mrs. Lester Levy.

* * *

Mr. and **Mrs. Leo Frankel**, Jarvis Street, are home from Royal Muskoka where they spent the past two weeks.

* * *

Mrs. S. F. Levenston and sons, Leonard and Gerald, Raglan Avenue, who have been spending the summer abroad, sailed September 4 for home and will arrive about September 14.

* * *

Mrs. Barney Harris, Rushton Road, is vacationing in the Georgian Bay district.

* * *

Mr. and Mrs. Moise Franckel, St. Clair Avenue East, are home from a ten days' trip to Cleveland, Ohio. Miss Rosalie Franckel is home from a camp in Maine.

* * *

Mr. and Mrs. Alex Cherniavsky, 38 Wells Street, were among the guests invited by the Lieutenant-Governor of Ontario and Mrs. Henry Cockshutt to attend the garden party at Government House, Saturday, September 4.

* * *

Martin Cohen, who spent the summer as councillor at Raquett Lake Boys' Club, returned home Thursday.

* * *

Mrs. M. Sturm, of Chicago, who visited Mr. and Mrs. Julius Eisman, Poplar Plains Road, returned home Tuesday. Among those who entertained her were Miss Adelaide E. Cohen, luncheon for twelve at the Primrose Club, and Mrs. M. M. Cohen, luncheon at the Primrose Club.

* * *

Miss Ray Jacobs, Grenville Street, who spent the summer at Old Orchard Beach, Me., is visiting her sister, Mrs. M. M. Sperber, of Montreal.

* * *

Dr. and Mrs. M. A. Pollock and family, Rushton Road, have returned home after spending the summer at Centre Island.

* * *

Carol and Enid Cohen, daughters of Mr. and Mrs. A. Cohen, Lowther Avenue, came home Wednesday after spending the summer at a camp in Maine.

* * *

Mr. and Mrs. Julius Eisman, Poplar Plains Road, have left on a fishing trip to Clayton, N.Y., over the holiday week-end.

* * *

Madeline Tarshis, daughter of Mr and Mrs. J. E. Tarshis, Kendal Avenue, returned on Thursday after spending the summer at camp.

* * *

Mrs. D. Fine, of New York, who visited her sister, Mrs. M. H. Epstein, Hilton Avenue, returned Sunday. Among those who entertained her were: Mrs. P. Kauffman, Nina Avenue, luncheon and mah jongg; and Mrs. Joseph Singer, Palmerston Boulevard, mah jongg and dinner.

* * *

Audrey Mehr, daughter of Mr. and Mrs. S. M. Mehr, Brunswick Avenue, is home from a camp in Maine.

Mr. and Mrs. Isidore Goldstick and daughter, Reva, are back from a motor trip to Ottawa and Quebec and will return home to London, Ont., Sunday. In Ottawa they were the guests of Dr. and Mrs. A. Slone.

* * *

Among those who entertained in compliment to Miss Kate Haladner, who became the bride of Jack Hertzman Sunday, August 29, were: Mrs. L. Hertzman, Mrs. A. Shachter, miscellaneous shower; Mrs. M. Rosen, Mrs. H. Shachter, linen shower; Mrs. Harold S. Kaplan, theatre party and tea.

* * *

Mrs. D. Brandenburg, of New York, who has been visiting her sister and brother-in-law, Mr. and Mrs. M. Goldberg, Kippendavie Avenue, has returned home.

* * *

Among those who entertained in honour of Miss Bailey Stern, a bride-elect of this month, were: Miss Sarah Kaplan, kitchen shower; Misses Ruth Rotenberg and Esther Michalson, linen shower; Misses Eva and Esther Sadowski, tea; Mrs. Isadore Levinter, bridge and mah jongg; Misses Rose Bochner and Celia Zacks, book shower and bridge; and Miss Bess Malkin, tea.

* * *

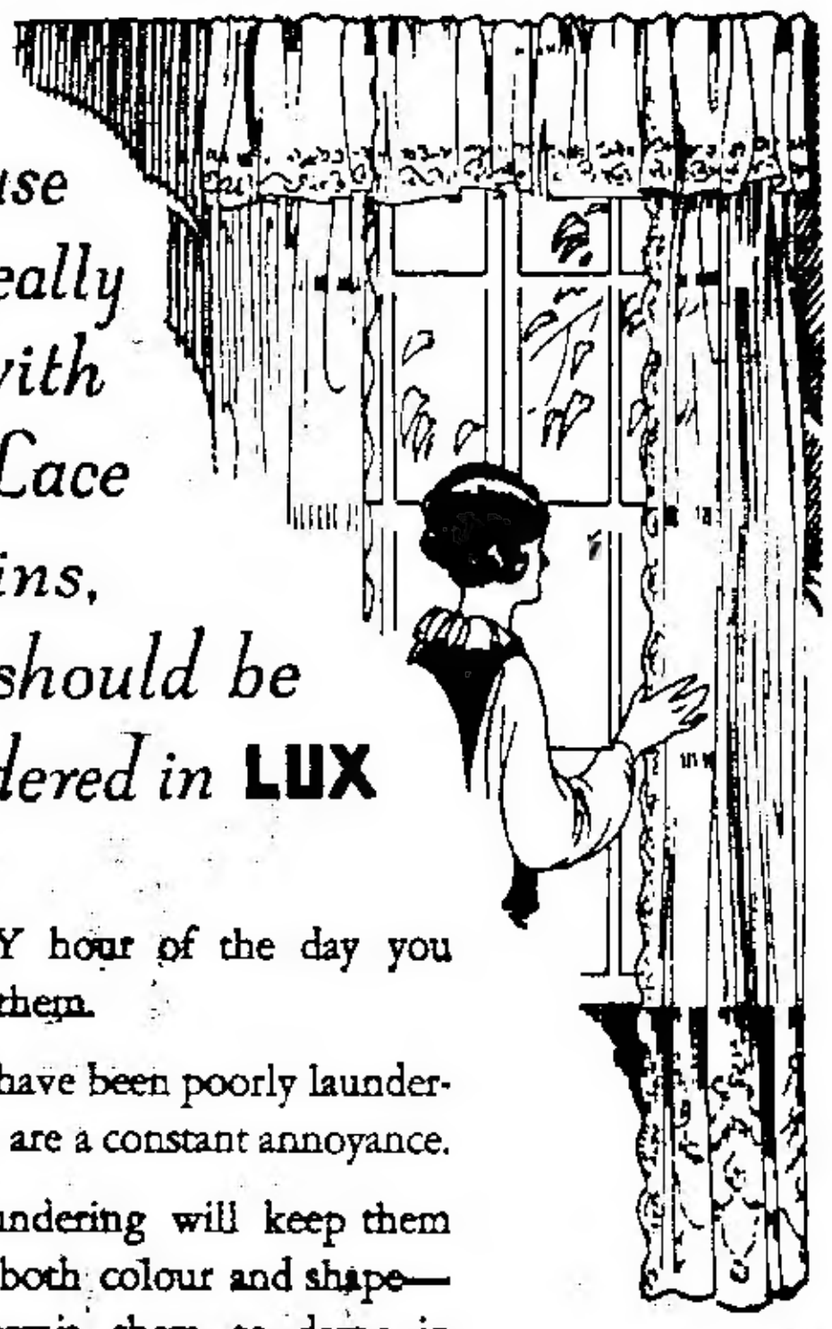
Mrs. H. Rubin and children, Regal Road, are home after summering in Oakville.

* * *

Miss Mildred Goldberg, Kippendavie Avenue, has returned home after spending the past week with friends in Belle Ewart.

* * *

Miss Norma Gertzbein, Robert Street,



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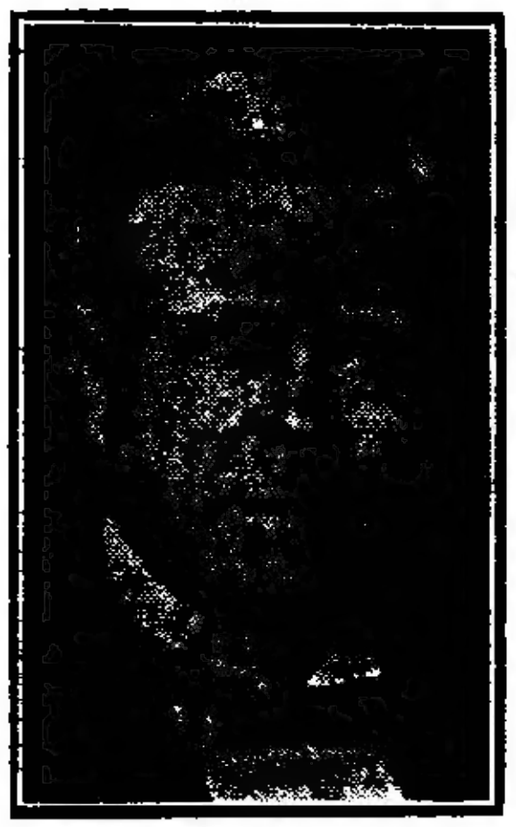

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Greetings from City Dairy

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Presently a New Year will open out. It surely must hold within itself great possibilities. And as time unfolds and the future becomes to-day, may these possibilities mean something to you.

We hope for all people Good-Will, Health and Happiness in fullest measure.

W. J. NORTHGRAVE,
President City Dairy Co., Limited

entertained at bridge Thursday last, honouring Miss Evelyn Palmer, of Windsor, Ont. Prizes were won by Misses Dorothy Gertzbein, Edith Sugman, and consolation, Miss Minnie Silverman.

• • •

Mrs. C. Stone and children, Oakwood Avenue, are home from Jackson's Point.

• • •

Mr. and Mrs. Isadore Markus and children, Howard Park Avenue, left Wednesday for Detroit.

• • •

Miss Nellie Cohen, athletic director of the Jewish Girls' Club, has left for New York, where she will take a month's course in physical instruction.

• • •

Miss Isla Paulin, College Street, has returned from a month's trip through the Eastern United States. She visited friends in Canton, Ohio, Philadelphia, New York and Lowell, Mass.

• • •

Manuel Levinter, Alberta Avenue, has returned home from a trip to the Coast.

• • •

Mrs. Samuel Fine, Braemore Gardens, gave a luncheon at the King Edward Hotel and theatre party Friday, honouring Miss Molly Gallander, a bride-elect of this month.

• • •

Mr. and Mrs. J. W. Broudy, Lauder Avenue, entertained at dinner Friday evening in honour of their sister, Mrs. J. Sprince, of Lewiston, Maine.

• • •

Mrs. S. Manson, Pinewood Avenue, is expected home from Orchard Beach next week.

• • •

Mrs. B. Geldzaeler and daughter, Triller Avenue, are home from Clifton Springs.

• • •

Miss Deborah Levinne, Braemore Gardens, was the guest of Miss Dolly Ross, at Belle Ewart, over the week-end.

• • •

Mrs. S. Wilder and family, Palmerston Boulevard, have returned from their summer home at Roche's Point.

• • •

Mrs. B. Dick and family, Euclid Avenue, are home from Roche's Point, where they spent the summer.

• • •

Sam Greisman, Triller Avenue, spent the week-end at Tent City.

• • •

Mr. and Mrs. I. Caplan and family, Braemore Gardens, are home after spending the summer at North Bay.

• • •

Mr. and Mrs. Hartman and family, Braemore Gardens, are home from Pleasant Point.

• • •

Nat. Cohen and Murray Griss spent the week-end at Tent City.

• • •

Mr. and Mrs. Henry Graber and children, of Mobile, Ala., were the guests of Mrs. Jessie Freifeld, Lakeshore Boulevard, enroute on a trip to Chicago and New York.

• • •

Miss Mary Fogle, Oakwood Avenue, has returned from Ottawa, where she visited her aunt, Mrs. D. Ross.

• • •

Misses Mildred Green and Rose Nesbitt have returned from Detroit and Island Lake where they were vacationing for the past two weeks.

• • •

Miss Celia Sinclair, of Ottawa, who was the guest of Mrs. S. H. Admar, Glenholme Avenue, has gone home.

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"Please send me your booklet."

Miss Claire Rosenthal, Grace Street, has returned home from Cleveland, Ohio, where she visited relatives.

* * *

Mr. and Mrs. D. Vise, Cedarvale Mansions, who spent the summer abroad, have returned. Mrs. Vise is visiting in New York before coming home.

* * *

Miss Browna Finsten, Wells Hill Avenue, entertained Tuesday evening last, in honour of Miss Celia Sinclair, of Ottawa.

* * *

Mrs. D. Goldberg, Glenholme Avenue, returned home on the "Empress of Scotland," after spending the summer in England.

* * *

Mrs. Frank Schipper gave a dinner at the Primrose Club, Sunday last, honouring Mr. and Mrs. Henry Graber, of Mobile, Ala.

* * *

Miss Edythe Fogle and Morris Fogle, Oakwood Avenue, are home from Jackson's Point and have motored to Montreal and Ottawa accompanied by Mrs. L. Fogle and Thomas Fogle.

* * *

Mrs. C. Helpert, Palmerston Boulevard, and Mrs. S. Dinaberg and children, Galley Avenue, have returned home from Rochester, N.Y.

* * *

Mrs. J. Balick, Huron Street, entertained Wednesday, August 25, honouring Mrs. Ben Balick. Mrs. M. Resnick and Mrs. P. Bookspan poured tea. Bridge prizes were won by Mrs. S. Copley, Mrs. J. Leiberman; consolation, Mrs. S. Robins. Mrs. Balick was presented with a guest prize.

* * *

Mrs. S. Rosenthal is in New York for six weeks.

* * *

Mrs. H. Reinhorn is visiting her daughter, Mrs. Sam Cowan, of Montreal.

* * *

Mrs. M. Griss and Miss B. Grise have returned home from Port Stanley.

* * *

Miss Eva Jackson, Parliament Street, spent the week-end at Tent City.

* * *

Mrs. R. Silverman, of Montreal, is visiting her sister, Mrs. Louis D. Levine, Palmerston Boulevard.

* * *

Miss Gytel Siegel, Lee Avenue, entertained Thursday evening, honouring Misses Evelyn Kauffman, of New York, and Ethel Ruskin, of Windsor.

* * *

Mrs. Mark Hands and children, Glenholme Avenue, who were summering at Roche's Point, came home Monday.

* * *

Misses Leonor Tipograph and Irene Wiseman, of Montreal, who were the guests of Miss Lillian Garfunkel, have returned home.

* * *

Mr. and Mrs. Jack Carrick and daughter, Norma Merle, Westmount Avenue, motored to Detroit, to spend the holidays with their parents, Mr. and Mrs. M. Carrick.

* * *

Louis B. Perelman, of Chicago, was the guest of his uncle and aunt, Mr. and Mrs. M. Perelman, Glenholme Avenue, over the week-end.

* * *

Mrs. S. Cornfield and Miss Marion Cornfield, Gerrard Street East, motored to Detroit, to visit relatives.

ESTHER TICK PALTIEL, A.T.C.M.

Gold Medallist Canadian National Exhibition, formerly of the Hamilton Conservatory of Music, will accept students for the pianoforte commencing Monday, September 6th, 1926. Students prepared for examinations.

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Miss Sylvia Jacobson, of Passaic, N.J., P. Scher and Louis H. Scher, of Buffalo, N.Y., are the guests of Mrs. S. I. Steinberg, Northcliffe Boulevard.

* * *

Mrs. J. Sprince and sons, Samuel and Donald, of Lewiston, Maine, is visiting her parents, Mr. and Mrs. A. Broudy, VanKoughnet Street.

* * *

Mr. and Mrs. I. M. Lederman and family, Ossington Avenue, have returned from their summer home at Roche's Point.

* * *

Mrs. Kirshenbaum and Mrs. Landsberg have returned from their summer home at Fairport, Ont.

* * *

Mr. and Mrs. C. Godfrey, Spadina Avenue, who spent the summer with their son and daughter-in-law, Mr. and Mrs. S. Godfrey, of Seattle, Wash., returned home Sunday.

* * *

Mr. and Mrs. M. Goldman, of Detroit, are visiting the latter's parents, Mr. and Mrs. Kay, Markham Street.

* * *

Miss Sarah Greisman, Triller Avenue, was the guest of Mrs. H. Rotenberg, at Belle Ewart, over the week-end.

* * *

Mr. and Mrs. Harry Rosenthal, Northcliffe Boulevard, have left on a motor trip to visit relatives in Buffalo, Youngstown and Cleveland, Ohio.

Mr. and Mrs. D. B. Goodman and family, Palmerston Boulevard, are home after summering at Roche's Point.

* * *

Mrs. S. Levine, of Montreal, is visiting her son, Louis D. Levine, Osgoode Mansions.

* * *

Mrs. M. Israelson and son, Dundas Street West, have returned from a trip to Windsor, Detroit and Toledo, Ohio.

* * *

Mrs. Victor Finsten, Wells Hill Avenue, who has been visiting her daughter and son-in-law, Mr. and Mrs. M. A. Venis, of Ottawa, for the past two weeks, has returned home.

* * *

Mrs. S. A. Harris and children, Yorkville Avenue, are home from Orchard Beach.

* * *

Miss Florence Sapera, Beverley Street, spent a few days in Oakville, the guest of her sister, Mrs. L. Sapera.

* * *

Misses Reva and Helen Greisman, Euclid Avenue, have returned from their vacation spent in Muskoka.

* * *

Mr. and Mrs. A. Lipson and family, Robert Street, have left for Detroit to attend the wedding of their son, Harry, to Miss Muriel Cohl, of Detroit, formerly of Toronto.

* * *

Mr. and Mrs. Harry Shapiro and daughter and nurse, of Miami, Florida, who spent the past two weeks with Mr. and Mrs. S. Stein, of Bradford, are now the guests of Mr. and Mrs. A. Judkin, Euclid Avenue.

* * *

Mr. and Mrs. S. Solway, Lakeview Avenue, entertained at a corn and weiner roast Sunday evening at their summer home at Etobicoke Creek, in honour of their sister, Mrs. J. Sprince, of Lewiston, Me.

* * *

The Toronto Jewish Old Folks' Home was the recipient of $50 when Sam Elkin celebrated his fiftieth anniversary at a dinner held August 18 in the Olympia Hotel, Mount Clemens, Mich. He was host to 250 diners prior to the dinner party where he announced a number of charity donations as a thanksgiving offering to the amount of $500.

* * *

Paul Perl, of Albert, Vt., and A. Perelman and daughters, Lena and Jennie, of Burlington, Vt., who motored here to attend the Berkovitz-Levinson wedding Sunday, were the guests of Mr. and Mrs. M. Perelman, Glenholme Avenue.

* * *

Mrs. A. Sprachman and son, Crawford Street, have returned home after summering at Keswick, Ont.

* * *

Miss Bee Gerson, of Montreal, is visiting Miss Anne Kamarner, Bellevue Avenue.

* * *

Miss Ella Posner, of Rochester, N.Y., is the guest of Mrs. M. Robitaille, Woodbine Avenue.

* * *

Ben Yaffe, of Windsor, is the guest of

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'MANTRAP' From the Novel by Sinclair Lewis with CLARA BOW
JACK ARTHUR and his gang and ACE HUDKINS of Virginia

Mr. and Mrs. S. Levinter, Palmerston Boulevard.

* * *

Miss Mary Samuels, nurse-in-training at Mount Sinai Hospital, New York, who has been visiting her parents, Mr. and Mrs. J. Samuels, Cecil Street, for the past month, left Friday for New York.

* * *

Miss Pauline Gould, of Ottawa, is expected here for the week-end and will be the guest of Miss Anne Finsten, Wells Hill Avenue.

* * *

Ben Usheroff, of Montreal, who was the guest of Mrs. L. Greisman, Chaplin Crescent, over the week-end, has returned home.

* * *

Peter Lewin, of Philadelphia, who is here with Creatore's band, is visiting Mr. and Mrs. M. Derlick, Brunswick Avenue.

* * *

Mr. and Mrs. S. Himel and son, Dundas Street West, have returned from Orillia, where they spent the summer.

* * *

Dr. Bernard Manace, of Mount Sinai Hospital, Cleveland, Ohio, and Dr. Gordon Manace, of New York, are spending the holidays with their parents, Mr. and Mrs. J. N. Manace, 9 Rosemount Avenue.

* * *

Miss Pearl Greisman, Chaplin Crescent, who was the guest of Mrs. J. Usheroff, of Montreal, has returned home.

* * *

Mrs. J. P. Rovan, Danforth Avenue, gave a family dinner Sunday last, honouring her guests, Mrs. E. H. Ruden and son, of Seattle, Wash., who returned home Tuesday after visiting relatives here for a few weeks.

Board of Education Employment Certificate and Home Permits

On and after September 7, 1926, applicants for such certificates must **interview** the Principals of the Technical, **Commercial**, Collegiate or Public Schools at which they are registered as pupils.

No applications are to be made at the Board of Education Building, 155 College Street

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"THE DELICATE CANDY"

Miss Sally C. Halpern, of Buffalo, N.Y., who was the guest of Miss Mary Kaminker, Grange Avenue, has returned.

* * *

Mr. and Mrs. J. Kaminker and family, of Buffalo, N.Y., who visited the former's parents, have returned home.

* * *

Mr. and Mrs. B. Bean, of Newark, N.J., who were the guests of Mr. and Mrs. A. Kaminker, Grange Avenue, have returned home.

* * *

Mrs. H. R. List and family are home after spending the summer in Ahmic Lake. While there Mrs. List broke her leg, but is progressing favourably.

* * *

Captain Chas. O'Neill, of Quebec, will be the guest of Mr. and Mrs. H. R. List, Wilson Avenue, while adjudicating the musical contests at the C.N.E.

* * *

Mrs. I. Levinoff and son, Lionel, who have been spending the summer with her sister, Mrs. Jack T. Levy, at Jackson's Point, has returned to Montreal.

* * *

Mr. and Mrs. Jack T. Levy and family, Brunswick Avenue, returned home Thursday from their summer home at Jackson's Point. Mrs. I. Rittenberg and daughter, Miss Eva Rittenberg, who spent the summer with them, are home.

* * *

Among those who entertained in honour of Miss Frances R. Shonsky, a bride of this week, were: Mrs. J. Lewis and Mrs. Lasky (nee Bertha Marcus and Molly Mann), bridge and miscellaneous shower, at the Palmetto Hotel, Detroit, Mich.; Miss Doris Shonsky, party and miscellaneous shower; Mrs. J. Weinraub, Maughan Crescent, dinner and evening; Miss Rose Marcus, theatre luncheon and evening; Mrs. J. Weinraub, Maughan Crescent, theatre, luncheon and presentation; Mrs. M. Pasternack, theatre; Mr. and Mrs. A. Goodman, Lockwood Road, evening; Miss Ida Goodman, Lockwood Road, bridge and presentation; Miss Anna Weingarten, dinner and theatre.

BORN

To Mr. and Mrs. A. Fagel, of Duluth, Minn. (née Hattie Sweet, formerly of Toronto), at St. Mary's Hospital, Duluth, Minn., Sunday, August 15, a son, Robert Sidney; 7 lbs.

July 21, to Mr. and Mrs. Jack Goldhar, Harper Hospital, Detroit (née Lillian Rosenfeld, formerly of Toronto), a daughter, Madelon Helene; 8 lbs. 10 ozs.

IN MEMORIAM

All notices under this head twenty-five cents per count line

In loving memory of Private Arthur Woodrow, killed in action August 31, 1918. Sadly missed by all his family.

ENGAGEMENTS

Mrs. L. Greben, Sherbourne Street, announces the engagement of her daughter, Rose, to Frank M. Gellman, son of Mr. and Mrs. M. Gellman, of Buffalo, N.Y.

APPROACHING MARRIAGE

Mr. and Mrs. G. Stern, Palmerston Avenue, announce the approaching marriage of their daughter, Bailey, to Dr. Samuel William Leslie, Sunday, September 5. Ceremony at University Avenue Synagogue, 4.30.

Mrs. I. Shonsky announces the approaching marriage of her eldest daughter, Frances, to Moe Jacobs, son of Mr. and Mrs. K. Jacobs, to take place at McCaul Street Synagogue, Sunday, September 5, at 6 p.m., Rabbi Gordon and Reverend Wladowsky officiating.

WEDDINGS

Kaminker—Wolfish

At Bay Street Synagogue, which was decorated with palms and gladioli, the wedding took place, August 24, of Miss Clara Wolfish, eldest daughter of Mr. and Mrs. S. Wolfish, and Samuel Kaminker, second son of Mr. and Mrs. A. Kaminker. The ceremony was performed by Rabbi Weinreb, assisted by Rabbi Langner. The bride, who was given in marriage by her parents, was gowned in a French model of white georgette with rhinestone trimmings. Her Princess Mary veil of lace fell from a Russian crown headdress with rows of pearls and was caught with clusters of orange blossoms on each side. She carried a shower bouquet of Killarney roses, lilies-of-the-valley and baby's breath. Miss Rose Wolfish, who was maid of honour, wore a gown of Nile green and flesh georgette with lace trimmings, bandeau to match, and silver shoes and hose. She carried a bouquet of Ophelia roses. Bridesmaids were: Misses Rose Kaminker, wearing rose taffeta appliqued in shaded flowers; Mary Kaminker, peach georgette with lace and rhinestone trimmings; Minnie Kaminker, coral taffeta with tulle trimmings; Goldie Bernstein, apple green and flesh georgette; and Minnie Wolfish, sister of the bride, in flesh georgette and iridescent taffeta. All wore bandeaux to match their gowns, silver shoes and hose, and carried bouquets of Columbia roses. The flower girls, Frances Weinstein, cousin of the bride, and Sylvia Kaminker, niece of the groom, were

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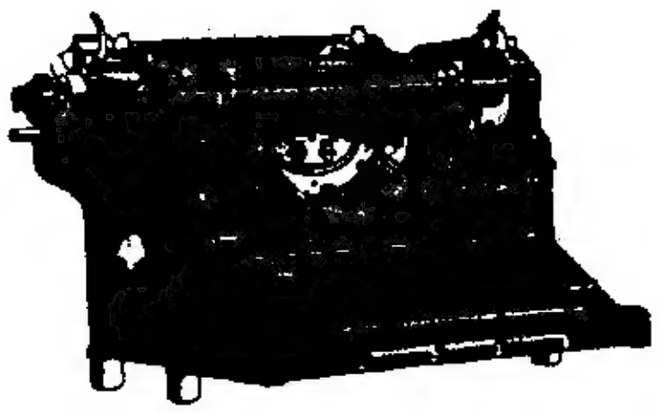

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dressed alike in ecru lace over coral taffeta and carried baskets of American Beauties. The bride's brother, Dave Wolfish, was best man; groomsmen were Simon Wintrope, Julius Halpern, Murray Steinberg, William Weinstein and Samuel Lampert; ushers, Jack Kaminker, William Wolfish, Theodore Sterling, Nat Roth and Morton Weinstein. Harold Litner, in full dress, was ring-bearer. Dinner for 400 guests was followed by a reception held at Columbus Hall. Receiving the guests were: Mrs. S. Wolfish, mother of the bride, wearing periwinkle crepe romaine with fringe and rhinestone trimmings, and corsage of Ophelia roses, and Mrs. A. Kaminker, mother of the groom, in black crepe romaine with lace trimmings, and corsage of Columbia roses. The couple left on a trip to New York, Atlantic City, Newark and Philadelphia, the bride travelling in a frock of delphinium blue crepe romaine, black quilted satin coat and picture hat. Among the out-of-town guests were: A. Lowe, J. Lowe, Peterborough, Ont.; Mr. and Mrs. J. Kaminker, Mr. and Mrs. A. Torrontor, Miss Lena Torrontor, Julius Halpern, Miss Sally Halpern, Buffalo, N.Y.; Mr. and Mrs. B. Eisen, Misses Belle and Rose Eisen, Listowel, Ont.; Mr. and Mrs. M. B. Forcht, Hamilton; Mr. and Mrs. H. Forcht, St. Mary's, Ont.; Mrs. A. T. Kaminker, Detroit, Mich.; Mr. and Mrs. B. Bean, Newark, N.J.; Mrs. I. Menkis, Mr. and Mrs. B. Levin, Mr. and Mrs. J. K. Goldberg, Miss Eva Weintraub, New York, N.Y.

Hertzman—Haladner

At University Avenue Synagogue the wedding took place Sunday, August 29, of Kate, daughter of Mr. and Mrs. B. Haladner, and Jack Hertzman, son of Mr. and Mrs. M. Hertzman. The ceremony was performed by Rabbis Jacob Gordon, Berger and Barkin. The bride, who was given in marriage by Mrs. L. Hertzman and Mrs. M. Cohen, wore white taffeta and net trimmed with orange blossoms. Her bridal veil was embroidered and held in place with orange blossoms, and white shoes and stockings completed the bridal ensemble. Her ornament was a string of pearls, the gift of the groom, and her flowers, in a shower bouquet, were white roses and lilies-of-the-valley. Mrs. M. Rosen, sister of the bridegroom, was matron of honour. She wore a pale green taffeta bouffante dress, trimmed with gold net. Her picture hat to match was gold net and black velvet, and she carried pale pink roses and baby's breath. Five bridesmaids were: Misses Becky Zamphir, of Winnipeg; Sadie and Betty Haladner, sisters of the bride; Gertrude Cohen, Toronto; and Clara Schwartz, of Oshawa. They were gowned alike in bouffante taffeta and net frocks, ranging in colour from coral, shell pink, peach, rose and yellow respectively, and wore picture hats of net and black velvet to match the frocks, and carried old-fashioned colonial bouquets. The bridegroom was supported by M. Rosen; ushers were: Arthur Glick, of Pittsburgh, Samuel Shrine, Irwin Hertzman, Max Berger and Joseph Garshon. Flower girls were: Ethel Bloomfield and Ilean Rosen, cousins of the bride, in blue and pink organdie ruffled frocks, and with baskets of sweetheart roses and baby's breath. Harold Hertzman was ring-bearer. A dinner was held for about two hundred guests, followed by a reception and dance. Mr. and Mrs. Jack Hertzman left later for New York and Atlantic City. They will live in Toronto. Among the out-of-town guests were: Miss Hannah Weissman, of New York; L. and M. Lazarus, Miss Rose Kessler and Mrs. Harris, of Montreal; Mr. and Mrs. Schwartz, Joseph Goodman, of Oshawa; Mrs. L. Progosh, of Ottawa; Mrs. Ida Glick, of Pittsburgh, Pa.; Mr. and Mrs. A. Bloomfield and family of St. Catharines.

69th TORONTO CO. GIRL GUIDES

Provincial camp for Girl Guide officers took place at Coverly Hall, Havergal Ladies' College, Jarvis Street, August 27 to August 31. The out-of-town officers were entertained at tea at the "Girl Guide Camp Holyrood" at Oakville, Ont. Monday, the guests were entertained at luncheon at the Canadian National Exhibition.

Sixty-ninth Toronto Co. hiked to Port Credit, where they went fishing.

Company Leader Ida Strauss, Patrol Leader Molly Lerner, Second, Ann Albert, Guides Ann Kernerman and Lillian Shulman hiked to Hamilton.

Company Leader Ida Strauss entertained her former "Blackbird Patrol" and other guides at bridge. Assistant Lieutenant Goldie Collier led the Juniors in a hike to Hog's Hollow. Guides wishing to go on a nature study hike get in touch with Tina Rotstein, convener of the Nature Study and Literary Group. Several guides camped at Clarkson, where they helped the farmers at berry-picking.

Esther Rubin and Jennie Minsky of New York, have joined the 69th Toronto Co. Girl Guides as Lone Guides. They were formerly active Guides of the 69th Co.

Lone Guides for the 69th Co.: Minnie Cusner, Cochrane, Ont.; Annie Wilson, Los Angeles; Beckie Rubinoff, Brooklyn, N.Y.; Helen Creed, Philadelphia; Esther Rubin, Jennie Minsky, New York.

Lone Guide Beckie Rubinoff, who has been visiting Tawny Owl Celia Levine Sufrin, has returned home to Brooklyn.

Capt. Lilian C. Smith has returned after three months' vacation.

Corn roast to be announced later.

Guide meetings will commence the first Monday after school opens.

Capt. Lilian C. Smith, Rangers Seniors, Guides, Juniors and Brownies congratulate Scoutmaster Dr. Leslie, of the 59th Boy Scout Troop, who is to be married September 5.

Scoutmaster A. M. Machlovitch, of Montreal, sends greetings to Toronto Guides and Scouts from the Montreal Guides and Scouts. Those wishing to correspond may do so through the CANADIAN JEWISH REVIEW.

Ranger Bessie Altshuller has returned from her vacation at Camp City, Lake Simcoe.

MR. A. M. P. Goldberg, representative, Sun Life Assurance Company of Canada, the foremost and financially strongest Life Insurance Company in the world, operating in forty countries, extends to you and yours Greetings of the Season.

"I assure you."

"Leshono Tovo"

Continued from page 1

In our Canadian Jewish affairs there is chaos. Our foes point to the menace of Jewish unity! Would that it were true! I fear that the late Israel Zangwill said too truly that "The only unity in Israel is the unity of suffering." In many of our communities we see Jewish organizations rivals and competitors instead of friends and collaborators. The ideal of federation has not been attained. Though there are federations, they are not inclusive. There is too little co-ordination and too many independent raids on the community purse. The time should be past when lodges and chevras should on their own initiative undertake comprehensive communal work. Comunity problems should be studied scientifically, their remedies suggested not by laymen, but by experts, and these the community should, as a corporate entity, apply. To cite but one example. There is a Jewish hospital in Toronto. It is receiving but the half-hearted support from the community. It is either necessary or unnecessary. If it is necessary it should be maintained by the entire community. If not, it should be abolished. (Personally I feel that if all other Jewish communities need hospitals, Toronto should be no exception.) There should be in our cities representative bodies and by such bodies I do not mean only the men of means, but I mean a group of leaders representing all phases of community life which could and would decide all issues and whose decision would carry sufficient weight with the masses to make them binding. Our wealth in Canada is too limited to be dissipated. Our community affairs should be conducted with economy and efficiency, but that end can only be attained by developing one body—call it federation—call it Kehillah—which could be the voice of the entire group and which could bring order out of chaos. In the ensuing year, I hope that this plan will be approached.

The Palestinian problem too must be faced by all Jews of Canada. I cannot now give the results of my observations in the Holy Land, but I can say this unequivocally that the Jews of Palestine who are draining its swamps and cultivating its soil, under hot suns and adverse conditions, merit the support and encouragement not only of all Jews but of all human beings who laud valour, grit and idealism. I believe that the time is not far distant when the whole world will applaud the Jewish achievement in Palestine and the paragraph of Jewish history now being written there will find a place among the heroic documents of all mankind.

In Canada, as in all Jewish communities, the supreme problem is that of Jewish education. Organizations of philanthropy alone cannot sustain Jewish life. Jewish knowledge alone can make for Jewish character and fine Jewish manhood. Where there is ignorance there can be no Judaism. Jewish loyalties are not weeds which grow in wastes. They are tender plants which must be cultivated. By all means maintain Talmud Torahs, not one but many, until there is a desk, a teacher and a classroom compatible with modern standards for every Jewish child. The matter of Jewish education is a problem which we all must solve together.

And why Jewish education? Because Jewish culture is the treasury of great and beautiful ideas. Because the knowledge and the study of sage and rabbi, of prophet and psalmist, will make for nobler manhood and finer womanhood. Because the real Jew, the Jew whose religion pulsates with the idealism of the prophets, is but little lower than the Angels." "For the law of the Lord is perfect, restoring the soul." It is my earnest hope and prayer that in the new year which shall soon embrace us we shall meet and recognize our communal problem and tackle them as befits our ancestry and our lineage.

Leshono Tovo Tikoseyu," I extend to all the historic New Year's greeting of our faith. It is generally translated, "May you be written down for a Happy New Year." But another translation is also possible, and it is one which I personally prefer. The word Tikoseyu, in Hebrew, is in the Niffal conjugation. That conjugation is generally used to express the passive, but it may also be used to express the reflexive. Thus translating the greeting Leshono Tovo Tikoseyu, we get the meaning, "May you write yourself down for a Happy New Year." Yes, may we Jews in Canada write ourselves down for a happy new year, by devoting ourselves unselfishly and wholeheartedly to the work which invites and by making the next year one of genuine Jewish achievement.

The Three Phases of Rosh Hashonah

Continued from page 1

of life. But it is convenient and easy. And people seize upon this external code of measurement and ascribe to it all the importance which belongs to life itself. Thus we see them make much ado about the play of numbers. On a certain day the number 5866 or the number 1926 ceases to be used as a register of the process of living and another number comes into force. On that day people must lay off work and check up accounts. The exercise in accounting is accompanied by violent emotional reactions. Non-Jews on their New Year days celebrate and jubilate with much abandon over the change in numerical designation. And Jews, every ready to mimic their neighbours, have also taken to the practice of celebrating the aspect of change in the New Year holiday. It is well known that on the secular New Year Day, or rather, eve, many Jews even outdo the non-Jews in the zeal with which they acclaim the change. But even during the Rosh Hashonah season a large number of Jews imagine that the fundamental significance of the holiday lies in its being a time when the change of years take place. Rosh Hashonah means to them a time for extending greetings to friends, for reading summaries of the expiring year's events in Jewish life, for changing their Jewish calendars. It means to them just what they think the secular New Year means to the world at large, with the exception that it has certain Jewish characteristics. A New Year Day is an important event. On the secular New Year Day they go to a hotel to eat and drink. On Rosh Hashonah it is prescribed that they go to a synagogue to pray.

III

A second phase of Rosh Hashonah is the theological one. This phase envisages a large court room in heaven, and the Jews as a body of defendants appearing before the Supreme Arbiter to have their past reviewed and their future determined. The religious Jew feels that the two days of Rosh Hashonah are fateful ones to himself. He is pleading before an omniscient Judge. He must act humbly and contritely. He must pray earnestly. He must win the goodwill of the Master of all fates. He is confident that he will be dealt with justly and kindly. If he has sinned he can confess and gain forgiveness. He is face to face with the great force that is the secret of all being. He, the puny creature of a moment, is in the presence of the Ruler of the Universe. He is awe-struck. He follows the course laid down by his wise and pious ancestors. He chants, he weeps, he bows, he recites the endless verses. He strips his person of all worldly concerns. He saturates himself with the atmosphere of Godliness. Oh Lord, if thou wilt but give ear to the heart-felt petitioning of thy faithful children!

The religious Jew who believes in an anthropomorphic God approaches the Rosh Hashonah season with trepidation. If he is lax in his religious observances all the year he will certainly not take any risk of running afoul of the Supreme Judge during the awesome days of judgment. And he flocks to the synagogues and to the theatres and dance halls which are converted into houses of worship to discharge his religious duty.

IV

But this religious phase does not appeal to the rationalist who has different conceptions of the relationship between man and the universe. And here the third phase of Rosh Hashonah comes into play to lure the rationalist away from his theological position into the fascinating circle of the Rosh Hashonah worshippers.

The present tendency in modern Jewish thought is to reinterpret Jewish life from the standpoint of national character. Originally, it is admitted, the Jewish people lived the complete and varied life of a nation. If the religious bent was the dominant national characteristic, it was not by any means the exclusive motivating force in the daily existence of the masses. Since the dispersion, however, the Jewish people, deprived of the wider channels of national life, have concentrated their interest and attention on the religious phase of their natures and have poured all the wealth of their genius into the religious mould. Thus it came to pass that Jewish life was coterminous with religious exercise. With the advent of the theory of modern nationalism, Jewish existence is once again visualized as the full life of a nation—territoryless, but a nation withal—rather than the devotional functioning of purely religious groups. Even Jewish holidays have been taken away from the rubric of religious ceremonies into the category of folk expression.

Rosh Hashonah is primarily a religious holiday. But it is of greater significance as an illustration of the working of the Jewish spirit. Assume that the holiday was primarily designed to give the Jewish people an opportunity to appear before God to plead with Him for desired favours. How did the people go about praying for their desiderata? Here is where the interesting character of the people revealed itself.

The pious, believing Jews go to their synagogues to pray to God for personal advantages. But they start contemplating the nature of God. They are struck by the grandeur of the conception. Realizing the sublimity of God they conceive a feeling of admiration for Him which ripens into love. Come the poets and the liturgists, and they compose beautiful lyrics and rapturous hymns which express their feelings of wonder and love. The masses take up these lyrics and pour their whole emotionalism into their recitations.

A people came to pray. It remained to meditate and love. Now this capacity for meditating for loving grand ideas is a characteristic of the Jewish people. On Rosh Hashonah we find Jewish individuals praying. But the genius of the Jewish nation has invested the act of praying with a greater meaning than that of solicitation. It has turned the praying into meditating, into philosophizing. For two days people contemplate the deeper problems of life. A prosaic, practical people goes through a ritual and liturgy of pure meditating. The Rosh Hashonah services are a symphony of religiosity.

There is then this phase of Rosh Hashonah. It symbolizes the characteristic of contemplativeness in the Jewish nature. The rationalist may not believe in rogative prayers. But he can be impressed by the spectacle which demonstrates the dominant characteristic of the Jewish people—its emotionalism and meditativeness. Rosh Hashonah has three phases. Each appeals to a section of Jewry. All of them combined, they make the holiday a cogently appealing one to all classes of the Jewish people.

According to the latest statistical data, compiled by Dr. Goldhammer, the whole Republic of Austria has now a Jewish population of 230,000, of whom 201,513 reside in the City of Vienna.

Admiral Horthy ordered the release from prison of the notorious anti-Semitic leader, Zboga, who had been involved in many anti-Jewish excesses following upon the period of the White Terror in Hungary.

Happy New Year

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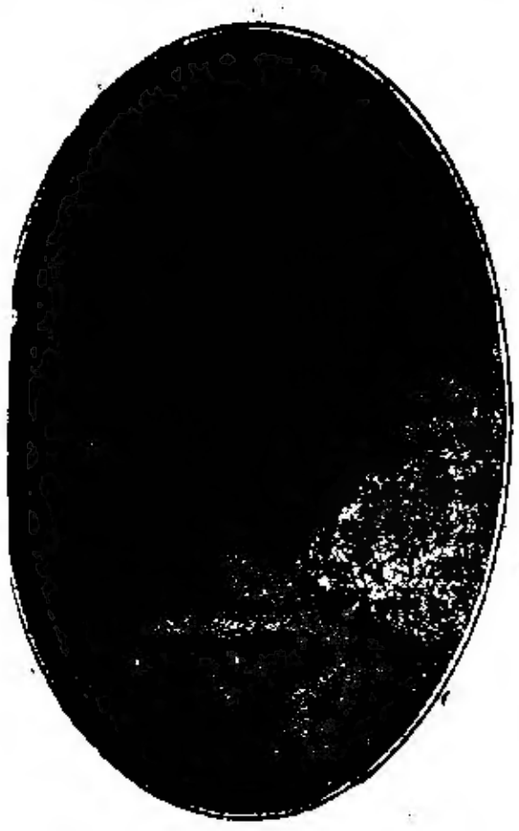
The Standard Theatre in Toronto will re-open Friday evening, September 3, with the Hollander Troupe. Hannah Hollander, leading lady, and the young leading man and stage director, Isadore Hollander, have surrounded themselves with a first-class supporting cast. Their aim will be to produce the latest plays of New York.



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OTTAWA

Miss Lillian Cohen has returned home after visiting for ten days with Mr. and Mrs. H. Fried, in North Bay, Ont.

* * *

Miss Rose Ehrenreich, of Philadelphia, is visiting with her cousins, Mr. and Mrs. Sam Gluck, for three weeks.

* * *

Mr. and Mrs. H. Middleman and Miss Roslyn Middleman have returned to Philadelphia after visiting for a few weeks with Mr. and Mrs. Harry Middleman, Powell Avenue.

* * *

Miss Hyacinth Berlin has returned to her home in New York after spending two weeks in Ottawa as the guest of her cousin, Miss Edith Raport.

* * *

Mrs. Leo Freedman has returned to her home in Boston after visiting for the past month with her cousin, Mrs. Sam Darwin, and Mr. Darwin.

* * *

Miss Rae Salminoff has left for Boston and the Maine coast to visit relatives and friends.

* * *

Mr. and Mrs. D. Rubin have as their guests the former's brother, Harry Vineberg, of Philadelphia, and cousin, Miss Solomonovitch, of Montreal.

* * *

Miss Ada Abelson, of New York, is home for a month with her parents, Mr. and Mrs. W. Abelson.

* * *

Chas. Klegon and Harry Appel, of Detroit, have returned home by motor, after visiting with their aunt, Mrs. L. Baker.

* * *

Miss Eva Bilsky gave a trousseau tea at her home one evening last week.

* * *

Mr. and Mrs. Sam Gluck entertained at a house dance last Saturday nigh for their guest, Miss Rose Ehrenreich of Philadelphia.

* * *

Miss Etta Liberman was given surprise party on her sixteenth birthda

* * *

Mrs. D. Krupp and Reva Krupp, Montreal, were the guests of Mr. an Mrs. Samuel Taylor for several day

* * *

Jack Josefo, of Montreal, spent th week-end with Mr. and Mrs. Samu Taylor.

Jews of To-Morrow

Continued from page 120

of society, he nevertheless feels longing for the normal life of full fledged citizenry, and tries to b part and parcel of the same thing he condemns. He longs fo national roots, and at the sam time understands that libera humanity tends toward an inter national society of nations. Ou young intelligentsia admires th statesman type of a Gandhi an dreams of a model state of Plato and at the same time is easil swayed by a Mussolini or a Lenin

Continued next week

The portfolio of Finance was e trusted by the Poincare Ministry Maurice Bakanowski, a well-know financial expert. Bakanowski, who is native of Havre, is forty-seven years age and has served as a member of th House of Deputies several times.

Lord Plumer, High Commissioner Palestine, presided over the graduatio exercises of the Hebrew Gymnasium Tel Aviv. One Arab student w among the graduates.

IT IS NOT TOO LATE YET

Did you miss this week's "Review" with your Greeting Card or your Advertising?

Call Advertising Department and rectify your oversight in the next week's holiday issue

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Montrealers Return to Give Concert

Raphael Kellert, violinist, Michael Kellert, pianist, and Gabriel Kellert, 'cellist

will appear at a concert early in November in the Windsor Hall, where in 1903 they gave their farewell concert under the patronage of Lord and Lady Minto. Under the care of their father, the three boys went to Europe in 1903. Raphael, the violinist, studied for three years under Ysaye; the pianist, under Busoni and others; and the 'cellist, under Pablo-Casals. Saint-Saens gave them instruction as an ensemble. Born in Montreal, they are the sons of Mr. and Mrs. Leslie Kellert. They will arrive in New York from Switzerland to participate in concerts at Carnegie Hall about October 28, after which they will be in Montreal for a concert, which will be followed by a tour through the United States and Canada. Their sister, Estelle Kellert, coloraturo soprano, is to appear with the Metropolitan Opera Company this fall, making her debut as Lucia in Lucia di Lammermoor. She was a pupil of Louise Tetrazzini.

Greetings from the Business Men's Council

Greetings! What a word to conjure with! It seems at times to be the most important word in the dictionary; and this is true, at least, at the season of our Jewish New Year—the season of our remembrances.

I have considerable to recall at this moment—much to remember and to be thankful for—when I consider the immense amount of work which the members of the Business Men's Council have accomplished for the financial and personal relations sides of our Local Federation of Jewish Philanthropies. In truth I have been the Council's leader, but what is leadership, any way, without loyal support from the rank and file and from one's fellow-officers? The answer is: "Unobtained objectives."

It is with this thought in mind—the thought (possessed also, I am glad to say, by my dear friends and collaborators) of offering sincere and generous services regardless of individual sacrifice—that I deliberately, at this time, set my pen to paper; and, through the CANADIAN JEWISH REVIEW—a journal that has always been most valuable and obliging to our Council's cause—I desire to extend my heartfelt best wishes for a happy, healthy and prosperous New Year—to all councillors, all members of Federation and to all ladies and gentlemen, whether at home or abroad, who have in any way helped along the Council to attain the prominent position it now holds in Montreal Jewry and which, with such further concentrated support, it ought to continue unswervingly to command.

Sincerely,

LEON H. FISCHEL,
Chairman of the Business Men's Council,
a Constituent Group of the Federation
of Jewish Philanthropies of Montreal.

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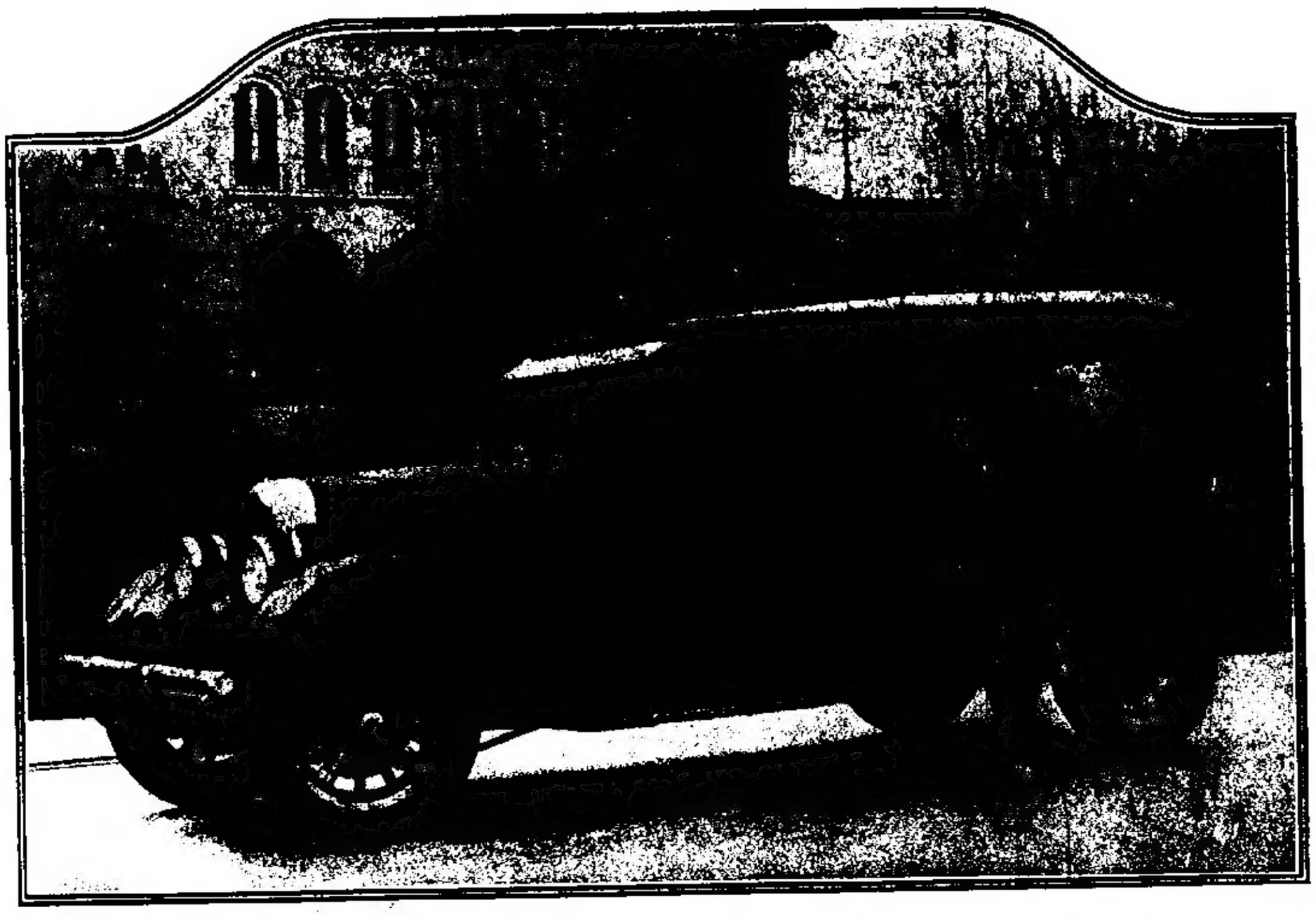

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